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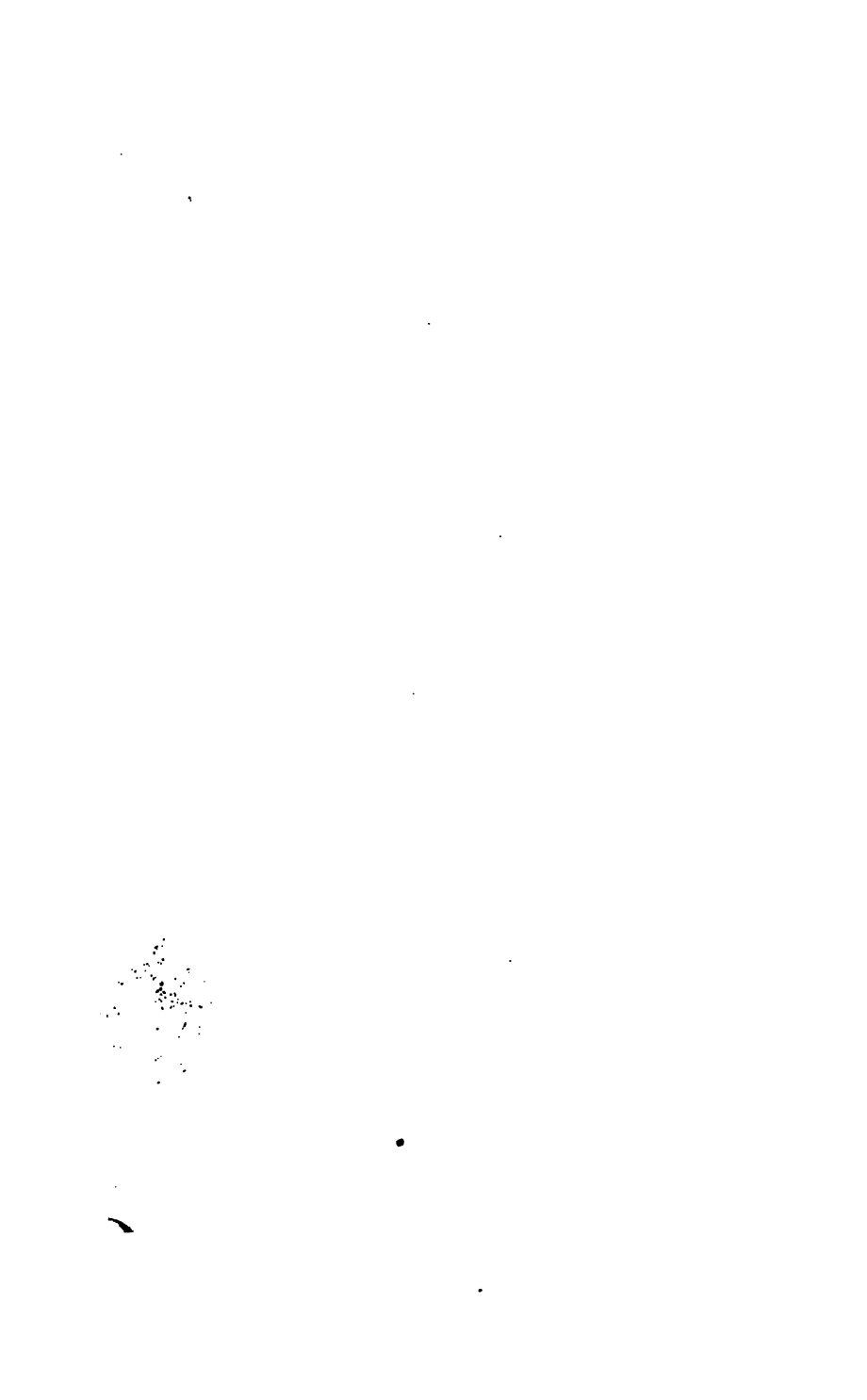
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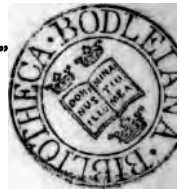
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THE
MODERN THEME:
OR
EDUCATION,
THE
PEOPLE'S RIGHT
AND
A NATION'S GLORY:
BEING THE SUBSTANCE OF
A LECTURE ON THE BRITISH SYSTEM.
BY CELATUS.

"That the soul be without knowledge it is not good."



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TO
THE RIGHT HONOURABLE
LORD JOHN RUSSELL
FIRST LORD OF THE TREASURY
AND
MEMBER OF PARLIAMENT,
FOR
THE CITY OF LONDON,
The long-tried, consistent, and successful champion of popular
and unsectarian Education,
THIS VOLUME
ON THE SUBJECT OF EDUCATION,
OR
ON THE BRITISH AND FOREIGN SCHOOL SYSTEM,
IS MOST RESPECTFULLY DEDICATED,
ACCOMPANIED BY
THE PROFOUND RESPECTS OF HIS LORDSHIP'S HUMBLE AND
OBEDIENT SERVANT,
THE AUTHOR.

THE DEDICATORY ADDRESS.

MY LORD,

THE ensuing pages are not dedicated to your Lordship from any selfish ends, as is evident from the author designating himself in the title-page "Celatus." Nay, he would fain convey the impression that his motives are diametrically opposite to the humble and the sordid : being none other than those of real admiration of your private life and public principles. Also, the singular interest you have always taken in national, or, what might be called, popular education. The great amount of toil and anxiety you undergo at present, as it is supposed, in maturing a legislative enactment on the subject, and the decided partiality you have evinced, and that deservedly, to the British system, by maintaining the education of some hundreds of poor children on that scheme, from your private and ample resources, these, and many others, are strong and additional inducements for taking the present step.

1

It might be briefly intimated, that the author is not in any way connected with the British school, otherwise than a warm admirer of the system. As a lecturer, he has been a mere volunteer in the work. The circumstance has been an entire incident, chiefly and necessarily arising from his way of life. Therefore, what has been said should be deemed as perfectly gratuitous and unbiassed; besides, here it might be stated, that the writer's knowledge of the working of the system has not been very limited, and he has had the satisfaction of witnessing rather extensively that the good effects of the unsectarian education imparted by it have been of the most salutary description.

A reference might be made also to the character of the present work, which is discursive rather than controversial. The pen has not been submitted to combativeness; such a work as controversy has been designedly left for those that take pleasure therein. Nor has the quill been knowingly dipped in the gall of uncharitableness, nor anything of a bitter quality, unless done so unconsciously and unawares. In short, the whole treatise, to the full extent of our ability, has been kept in unison with our unsectarian and edifying subject. Even the common topic of our days has been allowed to remain undisturbed, such as the

question, whose work it is to educate the people? As the province we have assigned ourselves has been rather to show the paramount value of education, and the advantages arising from it. Were the said interrogation mooted at all, our ready and willing answer would be, that it is the work of those who will perform it. Even the most superficial observer must be conscious that there is work enough in the country for both politicians and the beneficent, supposing one and all to be fully in earnest. And verily, my Lord, it would be an invaluable boon, were it possible to model a measure so as to further rather than neutralize the praiseworthy designs entertained by that honourable portion of our community, classified by some under the term voluntaries. However this might be said, the country, knowing the happy tendency of your enlightened principles, as well as the glowing lessons on political progression, imparted by the late ministry, entertain feelings and expectations of a high and intense character.

Verily, we have at length arrived at a momentous period of our world's history. It is true, the dawn is come, and, doubtless, the day that shall follow will be an extraordinary one. This we are warranted on every consideration to surmise; for coercion or oppression of any kind is

deemed as the ghost of by-gone days. All spectres of that class are not in harmony with our age, and with the degree of light we at present enjoy. Hence it is that people seek to lay them in various ways, and this might be always discovered, that success *very* much depends upon the degree of moral force employed in the work. This is a wand that possesses more magic in it of the right kind, in an infinite degree, than physical or any other force. Would that all classes of the community understood this subject better, and never had recourse to any other than moral influence.

Moreover, your Lordship, as a keen observer of the signs of the times, has, no doubt, discovered that for some years past a violent, though a silent, struggle has been going on between clashing principles in political, social, and religious circles. The intensity of this combat is evidently on the increase, and it may be justly doubted whether the din of this moral collision shall any more abate until error of every kind is vanquished, and final victory assigned to pure and unadulterated truth. Indeed, mind seems to be making a simultaneous effort to rise and seek its native majesty and independence. What a cogent argument this is in favour of education, and of freely im-

parting to mind knowledge to control and direct its powerful energies, and what an amazing opportunity legislators possess in this respect. They can improve mind, and command attention from it when they speak in a proper tone, and thereby guide the tide of our national ardour in the right direction, and give a stimulus to the finest flow of salutary feeling to circulate through every part of the body politic. This noble work is easy at their hands, by enacting wise and conciliatory laws, and by considering all as subjects of the realm who act loyally and love their Queen.

The subject of popular education has been invested in our days with attractive and intense interest. Formerly, this work was left entirely to those that would or might engage themselves in disciplining the young. But, fortunately, in our age, it is become so momentous and magnificent as to claim and deserve the undivided attention of the great and noble of our land, and as to create an intensity of feeling on its behalf, which gives it a new and very engaging feature. In short, the more we investigate it, the more it seems to merit our utmost attention ; for, to a truly thinking mind, it appears far more than probable, that to furnish the masses of the people with intellectual culture, would be the surest mode of relieving and removing our national complaints, and of imparting

general contentment and mental dignity to the whole nation.

The selfishness which the evil of our nature has produced in man, has wonderfully and sadly misled our race. The erroneous impression which has been too commonly cherished has been this : that oppressing others was the way to rise oneself. But such an idea was palpably wrong. In our days, by some gracious interposition, other and better principles are forcing themselves upon our attention. The happy and noble idea that seems to be gaining a rapid ascendancy among us, is as follows : that improving the millions is the best method to improve ourselves, and this thought, on close examination, seems to be in perfect harmony with the immutable and essential law of nature, namely, mutual dependence, which may be condensed into the single term, reciprocity. This law radically enters into the weal of nations as well as that of the universe, and into the happiness of human administrations as well as that of the moral government of the Supreme Being. The more this law is consulted by earthly dynasties, the purer will be their weal, and the more brilliant and permanent their prosperity. But a breach of it causes feebleness to lay hold on the arm of their strength, and an incurable consumption to assail

their vitals, and reduce all their beauty to antiquated ruins.

But other thoughts than these, just conveyed by the pen, may be cherished with reference to England. Here, certainly, the poor find sympathy in the rich, and the millions, with their myriad interests, happily dwell in the kindly feelings of our cabinets and bodies politic. This is a very lovely feature belonging to our government, and would it were acknowledged by foes as well as admired by friends. This, doubtless, will be the case as time will improve, and as the full orb of knowledge appear, and ascend above our intellectual horizon. And what will hasten this so much as education, extended, as information generalized throughout the nation? And it might be almost whispered, although it may seem to imply a meaning which ought to be far from an enlightened mind, namely, anything that resembles flattery. And so, wishing to convey none of that, it might be whispered, notwithstanding that the intense interest your LORDSHIP have always manifested in connection with this unparalleled subject, contributes no small lustre to your enviable and justly-acquired fame. And surely nothing still would throw a greater amount of permanent halo around it than your introducing a measure to public notice, and

for public benefit, on the subject of popular education, that will meet the intelligence of our day and the wants of England.

The wise among the community deeply sympathize with your Lordship on account of the arduous nature of your work, and the formidable obstacles that are confessedly in your way. It is undeniable, that many of the wise kings and legislators of antiquity, with no small success, engaged themselves in similar pursuits, and many of the European powers have been legislating on the same subject in their respective dominions; but it is admitted on all hands, that their seas were smooth in comparison with that over which your vessel has to sail. This has been mentioned not to intimidate or discourage, but to intimate that you have, on that ground, the sincere sympathy of the wise and the good, which intimation, no doubt, will have in it a spell of the happiest description, to rouse your noblest thoughts to conduct wisely your illustrious vessel over the swelling and foaming surge. The sea of the national mind requires one's utmost caution, as it is rather pre-disposed, at present, to agitation. Indeed, were a Premier by any chance to throw too much acid into the political battery, and convey a spark by the negative and positive wires of his measures to the combustibles underneath, an explosion would

certainly take place, which might be disastrous to no small extent. But, by filling the said instrument with proper compounds, the galvanic stream which it would yield may produce the most healing and salubrious effects, as to cause, by its mild flashes in the political as in the natural world, a serenity in the atmosphere, that in the bosom of society would amount to solid peace, tranquil joy, and perpetual happiness.

But to set aside our digression. It seems that Divine Providence has appointed your LORDSHIP to conduct our political ship in some very dangerous latitudes of our national Pacific, where many coral reefs and sandbanks and land-currents are to be met with, which exceedingly endanger the course of any vessel, although under the command of the most skilful political navigator. Now to know those dangers, and to be fully acquainted with their latitudes and longitudes, doubtless will render them much less perilous and formidable. And the writer having had an occasion to draw a sketch of them for the instruction of others, it is to be hoped that your LORDSHIP will not regard it as an untoward act by the same being forwarded for your inspection, as the safety of your stately vessel dwells near his tenderest feelings. Also, a multiplicity of charts is never detrimental to a prosper-

ous voyage, and full information will often facilitate a successful return to port. And when there, it is to be hoped that you will have no occasion to remain in dock, but have an immediate commission again from her Britaunic Majesty for further discoveries for the good of the people.

My LORD, while this small literary offspring is commended to your candid and unprejudiced perusal and service, it would be but just to observe that it has been strictly enjoined to be as unobtrusive as possible, and not to force itself in any way upon your attention while at court, when your LORDSHIP is invested with the insignia of office, nor when your thoughts may be absorbed in state affairs, amid rolls of parchments and folios containing legislative enactments, nor yet when you are surrounded with the civic and commercial influence of your great and powerful constituency; but when your thoughts are unstrung from the tension of official anxiety, and when in your drawing-room enjoying a leisure moment, then to seek an audience though ever so short, and an interview though ever so cursory, well knowing that the multifarious cares of your high office necessarily preclude needless intrusion or useless messages.

Now as this little offspring, as it has been desig-

nated, is endowed with a tongue as well as legible speech, by your Lordship's permission it shall, though very young, deliver its own tale, which shall be very brief, plain, and fair. Speak out !—

My LORD,—I have come by the request of my parent to seek (if it will please your Lordship) an interview on an important affair, which deeply concerns the success of your enlightened administration and the well-being of the nation. I am desired, in the first place, to assure your LORDSHIP that this interview is solicited from real and profound regard and good wishes for the safety of your person and the permanent success of your principles, and from an earnest solicitude for the unabated prosperity of Her Majesty's government and people.

Permit me to give you very concisely a little of my own history, to assure you also that while I offer thus my sincere and humble service, I am not to be mistrusted nor suspected. I was born very hurriedly but a few days ago into the world, and passed as hastily through the various stages of my education, for the purpose of being employed, it seems, in the conveyance of some special messages for the public good, which may be found interspersed throughout my typographical and

educational constitution. Hence, whenever your LORDSHIP is at leisure to anatomize and analyze me, please to give the command, and I will readily obey. Meanwhile, with deep humility and becoming patience, I will until then lie anywhere, on your LORDSHIP's table or among my own race in your library, according to the prudent counsel and strict injunction of my respected and beloved parent,

THE AUTHOR.

London, January 12th, 1847.

EDUCATION

BY MEANS OF

THE BRITISH SYSTEM

INTRODUCTION:

Definition of Education—Knowledge and Religion Identified—
Real Beneficence and the Motto—The Sure Way of getting
Good.

MY CHRISTIAN FRIENDS,

By the request of the Committee of your British school, I am to deliver, on the present occasion, a lecture on the education of the young by means of the British system, as deserving the full patronage and confidence of the Christian public. Both the subject, Education, and lecturing upon it, are in perfect harmony with the days in which we live. The former seems to have attracted of late years the attention of all, from the village schoolmaster up to the Premier of the British realms. Indeed, all the powers of Europe have been more or less unaccountably agitated by it to their very centres. And our daily, weekly, and

monthly periodicals teem with articles, paragraphs, and reviews of no ordinary character upon this overwhelming and edifying topic. Hence it might be very justly expected, that whatever an individual has to say in these days on such a favourite theme, it ought to be well weighed and deeply pondered. Yes, it ought to be followed out with consecutive thought, ardent study, and sustained energy.

If we pay strict attention to the etymology of the term, Education, we shall find its signification somewhat at variance with what we generally attach to it, namely, to elicit, to draw out, to extract, to bring to view some hidden qualities, which would clearly imply that knowledge is inherent in the human mind: that it is an innate quality of it. But this is an idea that would run counter to many minds, and prove a rock of offence to most disciplinarians. Therefore, as our lecture is to bear a synthetic rather than an analytic character, we shall suppress at present, and set aside all curious inquiries.

Yet we might remark, that should we take education according to the common acceptation of the term, then it means the training of youth in the principles of knowledge; or, if you please, the act of imparting to the young mind the rudiments of science. This is at least the usual light in which we view the subject. Although it will be readi 1

admitted by all observant and judicious persons, that there is yet an education of another description mysteriously carried on in our world with reference to the development of the powers of the human mind, and that is, and shall ever remain, in unseen and unknown hands, and will be successfully imposed upon certain characters whether or no. We speak, of course, of an education received by very many known and celebrated men, which may be chiefly attributed to a series of providential circumstances, and not to self, as it is too often and erroneously done; or, in other words, to a chain of events, whereby lesson upon lesson is administered to the mind, until it has developed its athletic powers, and almost unconsciously arrived on the fair plains of full maturity. Now, we hardly know what appellation to give this kind of education, whether it might be called special or general. But we are certain of its existence, and that its effectual lessons will be yet communicated to myriads upon myriads of its favourite children.

Education, therefore, in its simplest form, and according to its universal signification, is training; and when it particularly refers to the earlier years of man, then it is mental training. There are various kinds and degrees of the latter, namely, elemental, classical, commercial, scientific, moral, and religious. Now all these are not to form the con-

stituent parts of the subject of our present lecture, except we may make here and there some incidental references to them; but the first only, namely, elemental education, in its extent, advantages, and character, shall be the object of our pursuit in this dissertation.


Moreover, that our lecture may assume its legitimate character and form, it may be requisite to select a motto whereby we may acquire a rallying point, should our thoughts at any time by any chance become scattered, or a helm or compass to steer our vessel by, during our mental and meditative excursion. Pursuantly, the most appropriate passage that occurred to the mind for such a purpose is that which you will find on record in—

PROVERBS, xv. 7 :

“The lips of the wise disperse knowledge.”

Now, of a certainty, in the work of education there must needs be a preceptor; and where could we find a more suitable one than this in our motto, “the wise?” Again, there must be a medium of communication; and who could point out a more efficient one than this, “the lips of the wise?” Also, there must be lessons of instruction imparted, and where can these be had better than here, “the lips of the wise disperse knowledge.”

You will please to bear in mind that this passage



has been selected merely as a motto, rather than a text. Indeed, were we to view it in the latter sense it would be an hindrance in our way rather than otherwise, because in such a case the lecturer would feel constrained to confine his attention to the range of thought prescribed therein. But as it is to be deemed simply in the former light, he will consider himself at liberty to enter freely upon the interesting and improving subject under notice, Education.

Also our motto has been selected on this occasion from the Proverbs, because of all other books, whether inspired or non-inspired, as a literary production, it is entirely unparalleled: a book written apparently on the incomparable value, the immense utility, and the boundless importance of knowledge; yea, knowledge in its purest character, in its utmost depths, in its broadest circumference, and in its most towering elevations; nay, a book in which Solomon, the wisest of men, under divine inspiration, treats specifically on this dignifying element, and judiciously assigns it a far wider compass than any other writer has ever done, be his character, standing, style, and pretensions what they may. Not that we would wish to convey the idea that this inspiring subject is in the Bible solely confined to the book of Proverbs. O no. The whole of the sacred volume may be


unerringly deemed a book of knowledge, or, if you please, as a book on knowledge, nay, as a book to communicate this exalted and divine qualification.

Therefore, we would beg leave to observe, that the religion revealed in the Bible is none other than the religion of knowledge. This is the sole material with which the whole of its magnificent structure is constructed. This forms the premises on which it is reared. This is the rock on which alone it can stand. Knowledge enters into the very essence and constitution of the Christian religion ; and furthermore, its consummation shall be none other than pure, illimitable knowledge : holy and increasing, heavenly and divine ; yea, knowledge disseminated far and wide, and deeply rooted in the soul.

This remark has been made, simply because we are conscious that many unadvisedly, and no doubt inadvertently, have really indulged the thought, that the religion of the New Testament is somewhat unfriendly to knowledge, and even hostile to the general diffusion of it. But a more preposterous idea could never have entered the human mind. A thought more derogatory to the nature of our religion, and more at variance with the essence of truth, could never have been cherished. For instance, where do we find sin flourishing most, and the pro-

fession of the holy principles of the Gospel withering, as it were, under a heavy curse, drooping under a blighting mildew, and at length sinking with a loud crash into the deep, dark shades of disgrace and oblivion? Is it not in those bosoms, where the destitution of knowledge is most obvious, and the absence of biblical, holy, and saving information most evident? And, contrariwise where do we witness real and profound piety, glowing with the most vivid lustre, or shining with the brightest glory, or rising to the highest eminence? Is it not in those whose minds and lives are deeply and savingly imbued with the knowledge of every thing that is exalted, Christian and heavenly; and on the tip of whose lips all useful knowledge dwells, as if anxious to be communicated; as if seeking an enlarged dissemination; and as if ever ready to be sounded forth to the praise and glory of its great, original, and exhaustless source? "The lips of the wise disperse knowledge."

There is no need of musing on the context, for the purpose of eliciting the intention and full meaning of our motto, inasmuch as it has been selected out of the Proverbs; to wit, out of the pithy, choice, sententious sayings of Solomon, most of which seem to be isolated, as it were, from one another, and each to contain in itself, its own signification, with here and there, perhaps, an ex-



ception, namely, where a little affinity or similarity may be detected between one passage and another, such as subsists, for instance, between our motto and the second verse of this chapter, "The tongue of the wise useth knowledge aright;" "The lips of the wise disperse knowledge." Here let it be remarked, that the dispersion or dissemination of knowledge is the right usage of it, and the really wise man will learn the way to use it aright. Yes, and by exemplifying the sentiment embodied in the said parallel passages, the wise realizes more enviable and genuine happiness than enters into the personal share and experience of the most fortunate of the opposite character.

Again, in examining our motto very closely, we soon come to the conclusion that it must be viewed as highly figurative, and yet as containing but one figure. Hence, though expressive it is limited; though pithy, it is to the point; and though a single-stringed instrument, yet it will yield symphonious sentiments. Indeed, the tenour of our motto is in perfect harmony with the liberal spirit of the New Testament. Selfishness is evidently thrown into the shades of oblivion, while the good of the million is nobly kept in view. Its tide of good intention is not to be circumscribed to a narrow channel; but the expanse of the moral world, and the whole bosom of our race is the

bed where its healing and swelling waves are to roll on in endless succession.

Here it might be observed, that the substantial experience of the wise and the good, is an entire verification of that interesting portion of holy writ, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." That is, there is always a reaction in doing good. In benefiting others you shall certainly benefit. And if you wish to have, and really to know, what good is, do good to others, and be fully intent upon it. This is the right spirit: the marrow of the everlasting Gospel: the way trodden by the benign Jesus, and all his genuine disciples, namely, doing good to all, naturally, intellectually, and spiritually. "The lips of the wise disperse knowledge."

What a fountain of benignity and beneficence must such lips be. Why, no sower on earth could possibly disseminate seed more certain and more prolific than knowledge; for the granule thereof is spirit, and the stamina life itself. And wheresoever it gains an appropriate soil, it will radicate and thrive; yea, it will make, under the divine blessing, the barren heath, morally speaking, to bloom as Eden, and under the supreme sanction of heaven, it will fully convert the spiritual wilderness into a paradise. In short, knowledge is the most bounteous legacy that any one

can bequeath to posterity ; and the richest boon that you can bestow on future and remote generations. What are the widest possessions and the wealthiest treasures in comparison with true knowledge ? Solomon formed a righteous estimate when he said, " There is gold and a multitude of rubies, but the lips of knowledge are a precious jewel." Such an inspired sentiment as this would readily allow us to paraphrase it as follows : were it possible to gather all the gold in the world, and all the most valued gems that earth can afford, into one vast and aggregate treasure, amid and above it all, the lips of knowledge, would form a precious jewel ; nay, a jewel that would outvalue the whole of the glittering heap. Hence, the wisest counsel that we can give is as follows : acquire knowledge and disseminate it abroad, for this is the voice of wisdom, " Every prudent man dealeth with knowledge." Do it for your own sake, inasmuch as revelation saith, " A wise man is strong ; yea, a man of knowledge increaseth strength." Do it for your neighbour's sake ; for the voice of heaven is, " That the soul be without knowledge it is not good." Nay, do it for your character's sake, for listen to the sentiment before us, " The lips of the wise disperse knowledge."

SECTION I.

The Plan—British School Teachers—The Value of Knowledge—
Its Fertility—The Sad Character and Effects of Ignorance—
The Desirableness of Knowledge—The Kind of Education De-
fended, and its Limits.

Now, for the sake of arrangement, we would order our thoughts as follows:—The seed to be sown, “knowledge;” the sowing of it, “disperse knowledge;” the agents employed, “the lips of the wise;” and may the source of all knowledge, and the God of all grace sanctify the mind of the speaker, that he may not “darken counsel by words without knowledge,” but speak that which is good to the use of edifying, that it may minister grace unto the hearers, through Jesus Christ our Lord. Amen.

The phraseology employed, namely, “disperse knowledge,” might suggest to any mind the idea of a sower sowing, although, be it remembered, the lips are not the hands, nor is knowledge grain; yet the act of scattering knowledge fully justifies our figure. And of the man so employed it might be emphatically said, “He that goeth forth weep-

ing, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And in our days there are many good and pious teachers abroad, who are commendably exercised with holy anxiety about the best interests of the young, so as on that ground to deserve the epithet of weeping, in the dissemination of knowledge among them. And the reason why they feel so intensely on the subject may resolve itself into this truism: because they understand in a good degree the overwhelming importance of their office, and the inevitable bearing of it on a greater extent of existence than the fleeting, passing moment. They understand that lessons imparted to the young produce impressions, and that such are generally lasting. Yea, that it is very doubtful whether they can be erased at all from the mind, having been once produced. The probability is in favour of the opinion, that the principle, immortal within man, will have a vivid recollection to all eternity, of every impression it receives now, and of everything it witnesses. Hence it may be well said, that the teacher's office is an overwhelming one when duly considered, and demands more than an ordinary share of anxiety.

However, it affords no small joy to every well wisher of our species that the army of such teachers

employed in the field occupied by our British schools is not very inconsiderable. No; those included in its ranks, may be numbered already by hundreds, and we hope that the days are not far distant, when they will increase to thousands, so as to be strong enough valiantly to combat with their malignant and mighty antagonist, ignorance; and by skirmishing this enemy of God and man with the vehemency of weeping, and going forth to the attack in the omnipotency of mental vigour, the shout of victory shall be soon heard in the land, and the illumination of true knowledge shall fill our borders with loud and sanctified rejoicing. Hence, while we bid God speed to the active band of British teachers, and all others who communicate wholesome information to the world, we would now consider the precious seed they scatter, knowledge.

The inestimable value of this treasure, none will doubt, none can tell. As millions of the gold of Ophir is not preferable to it, and all the gems and pearls of earth are valueless when set in comparison with it. The diadems of all the emperors, and the crowns of all the kings that the world ever knew, with all the mitres and coronets heaped with them, would not recompense for the loss of this jewel. The possession of Peru, or the globe,

or the universe, ought to be despised and spurned, when placed in competition with it; for without knowledge we could not enjoy either; but with it, man virtually becomes dignified as an angel. Knowledge is the aliment of the mind, the life of the intellect, the antiseptic of the soul. It is the real currency that passes among the wise on earth. It is the purest gold of heaven above. It is the diadem of angels and saints in the celestial world. And with the utmost reverence we would say it, that it is the crown of inaccessible glory worn by the ineffable Jehovah on the throne of eternity. Hence the profound depth of Solomon's advice, "Get wisdom, and with all your getting get understanding."

We need to have here, perhaps, a word or two on the fertility of this precious seed, as we have so called it, which is a point that might be proved in myriad ways. For instance, were we to take a comprehensive glance over various and wide fields that may pass before our imagination, and look, first over Great Britain, from its cultivated gardens, fields, and domains, to the high moral elevation on which its inhabitants appear before the world, we have the subject at once demonstrated to our satisfaction; or if we look upon it politically, and view our happy land from the barbarian state of our ancestors, up to the royalty that at present revels

around the English throne, the point is still further established ; or were we to view it on the scale of our mechanical improvements, such as we may discover from the multifarious and clumsy machines which were formerly moved by wind or animal force, up to the swift propelling power that now supersedes both the ocean breeze, and the tide of physical steam that have too often, in bygone days, swept over our sinewy steeds as they were driven up our hills and down our dales, and cruelly lashed along our land. Or we may take a survey, as follows, of the improvements effected in the finer arts, commencing with the daubs formerly called paintings, which were doubtless done during the dawn of genius ; then advancing from the positive to the comparative, and thence up to the superlative, even to the fine touches of the solar pencil, effected in these days by the photogenic apparatus, whereby we have the facsimile of nature in all its departments presented to our eye, even from the beautiful landscapes and the splendid superstructures reared by the art of man, to the human face divine. All, all these and kindred improvements, are the rich and admired clusters yielded by the tree of knowledge.

Moreover, we may multiply our glances over this fruitful subject, and still keeping our eye on our Imperial Isle, we may view it educationally,

and visit our sources of learning and springs of knowledge, and there particularly notice the newly-sown seed in the mind, striking its fibrous roots into the young soil, that the tender blades may appear in due time above the surface of active life. And the range of this survey might be even from the most obscure dame-school, in any of our rural districts, to the highest seminary in our land, where the fairest of the fair acquire the fullest and the most elegant accomplishments that well become the female sex. Or let our eye, if you please, follow in its workings the machine of education, even from the room where infants are drilled in their first little lessons, up to the normal establishment, where instructors are indoctrinated in all the routine of their patience-exhausting and arduous office. Or, to be still more minute, we may turn to the practical department of our topic, and observe the indefatigable exertions of those highly beneficial and honourable members of society, whom we may denominate mental disciplinarians, and notice them in their diverse efforts and various stations, from the humblest village teacher, who toils almost in vain to subdue the uproarious and the rude, up to the learned professor, who occupies his chair in one of our universities, having, it might be, prime ministers in embryo under his tuition, or peers in minority receiving his lessons.

Or, we may still extend the compass of our observation, and include in it religious teachers, remarking them in their pious exertions, even from the evangelical preacher, who may be addressing a drowsy congregation in one of our rural districts, to the man of God, who stands and burns like a seraph in the sacred desk of one of our overgrown towns or crowded cities, with the ears of thousands rivetted to his lips, and, at the same time, his own devout and earnest soul, travailing, as it were, in pain, that those of his hearers should experience the second birth.

Indeed, we may further infer the same fertility, from the shelves of our countless libraries, bending under the weight of knowledge converted into matter, in the form of ponderous folios and numberless volumes, the valuable productions of departed and living heads; or from the full tide of intelligence that daily and almost hourly flows from the bosom of the press; or from the deep researches of the delving philosopher, who pries into the depths and mysteries of nature, bringing thence many proofs of the hidden resources of boundless wisdom and power possessed by the Great Supreme, which are yet far concealed from vulgar eye in the secret and unexplored regions beyond. Or, from the useful discoveries of the soaring astronomer, who, with his telescope, plum

met, and line, launches into the bosom of immensity, fathoms its profound abysses, and measures its nearer shores; or from the arduous studies of the assiduous divine, who often attempts the depths of eternity, kept in the meanwhile by inspiration buoyant on its waves, until he returns again to the shores of time, laden with the rich realities of heaven, and the merchandise of Canaan-land.

All will readily concede that there is some considerable measure of knowledge in the world, and the attempt of adducing arguments to establish this point would be just as useless as bringing farthing candles to show you the sun. But the overwhelming questions that here present themselves to our minds are as follows:—Is there not a great disproportion found between knowledge and ignorance in every department of society? Is there not a vast preponderance of the latter always discoverable in our most enlightened countries? And is there not something to be done that might reverse this order of things? Why, to give all these interrogations one common answer, we would say, appoint knowledge enlarged and unrestricted channels to flow in, and things will soon wear a very different aspect. Yes, give it an adequate expanse over which it might roll its beneficial and salutary waves, and the moral world will presently

assume an aspect as fertile and as agreeable as an earthly paradise. And, surely, that element that dignifies the human mind, that elevates society, that banishes misery, that promotes happiness, that makes man thoughtful, prudent, and provident, and that directs his attention to God, his soul, and eternity, such a desirable and propitious element ought to have universal diffusion, for the benefit of man and the glory of God.

But alas! alas! how lamentably prevalent is ignorance found, even in our Sovereign Island, and what gross moral and mental darkness covers many parts of what might be called the English community. This might be startling at first sight, but we dare to aver that it is no more startling than true; for a moderate acquaintance with the outskirts of society, or even with the suburbs, if we may so express ourselves of educated life, would render the subject no less convincing than pitiable. But when we pay some close attention to the statistics of our rural and manufacturing districts, it then becomes absolutely appalling and heart-rending. And, verily, were one to dilate on the extent and evil effects of ignorance, he might tell a thrilling tale; he might make an oration that would tingle in every ear, and narrate a story that would deeply impress every sensitive bosom. For instance, were he to unveil for public

inspection, in lively language, its squalid lurking places, their inconceivable number, and their forbidding appearance, he might make every eye to recoil at the sight. And then, to complete the dark picture, were he to render prominent all its evil effects, what an affecting exhibition!—that is, were he to shew in vivid colours how it degrades our species, how it pollutes society, how it exiles real happiness, how it disseminates abroad gnawing misery, how it estranges man from his Creator, how it dehumanizes this noblest of earthly creatures, and how it brutalizes—yea, demonizes—his best nature, and then delivers him up, soul and all, to the hands of the devil. Now all this, ignorance has done, in millions of instances; and in the cases of countless multitudes, the same process is going on in our days, only the antidote is becoming stronger and stronger. And who would not wish it were general, it were universal—we mean education, knowledge.

The remedy for ignorance is general knowledge; the antidote is universal education. Hitherto, in England, this healing balm, this sovereign antidote, has been enjoyed only by the privileged class. But, happily, there are in our days strong symptoms abroad, that matters must speedily be changed; that the poor must be educated, that the crystal streams of knowledge must flow freely

to every department of society. Yes, the period has at length arrived, when this valued boon is properly appreciated, when it is viewed as an heirloom of humanity, as the freehold of man, as man, and not as that of the child of fortune, or only of the favourite of mammon.

And here we may safely predict, that the augmentation of knowledge will have the happiest effects upon the community at large. For instance, after the mind of the populace will have been properly disciplined, and after knowledge shall have identified itself with the mass of society, then error will be shunned, crime detested, truth appreciated, good principles cherished, evil ones abandoned, information sought after, the various works of the Supreme Being investigated with delight, the inspired volume searched into, embraced, and exemplified; institutions for the furtherance of intelligence shall exceedingly flourish; ignorance shall disappear, as clouds dissolve before the sun; good dispositions shall displace bad and hateful passions; all petty animosities which have their origin in ignorance shall be replaced by real philanthropy, and every shade of wickedness, by piety of heart and life. Thus the wilderness shall have been transformed into a paradise; earth become more like heaven; men more like angels—nay, like angels' God; for our original image shall then have

been reorganized, and admired more and more, as the process of restoration proceeds. Wisdom of the most refined character shall then be man's element, and almost his life; and the tree of knowledge shall have grown into full maturity, spreading its branches far and wide, and all fowl of every wing shall happily shelter under its inspiring shadow.

Hence, this is a powerful recommendation to the subject of our present lecture; namely, that it is an appropriate hand-maid to religion; an aid-de-camp to the cause of God; a propelling power to facilitate the progress of truth. Education is the happiest avenue to the expansive regions of knowledge. It is an inlet for information to make its ingress into the mind. It is a high road to usefulness and dignity of character. Education is a patent lucifer, to strike intellectual light for the future man. It is the dawn of an endless day, in that mysterious microcosm within, the mind. It is a green lawn that safely leads to the sacred residence of knowledge and of truth.

But it is not our intention herein to enter upon a disquisition on mature Education, nor yet on very extensive mental culture, consequently it would not be in keeping with our present object, to lead out your thoughts to any of our academic bowers, for the purpose of inciting you to high

admiration of the creeping woodbines that might be found there, or of the early germs and buds that seem so promising and fair, or of the lovely perspectives which widen all around. Nor would it well comport with the design now in view, to bring before you any of the lone of learning, as specimens of the high acquirements of which the human mind is capable. Nor yet would it be wise to guide you in our meditations through those rich and varied groves wherein Collegians, and Professors, and Divines delight to ramble; no, such contemplations would not become a lecture on elemental Education, nay, Education for the children of the poor. Hence we shall leave those bowers for aspiring genius to resort to, and those choice groves for the birds of paradise to fly from branch to branch, and perch on every tree, to exhibit their fair and beauteous plumage to instructed crowds, and admiring millions.

Our province here seems more especially to include the necessities rather than the dainties of intellectual life: the bread and water of learning, as we may say, rather than the luxuries of erudition—the every day rather than classic education. Hence we would observe, that in preference to leaving the human mind unaided, give it but the simple elements of knowledge, and it will worthily emancipate itself from the slavery of ignorance;

yes, it will rise superior to being a mere cipher in the great sum of human existence. The intellect is a mysterious component of our being. It is an incomprehensible enigma—an insolvable problem. Bring it but in contact with the rays of real understanding, it will soon become luminous in the mental firmament, so as to be serviceable not only to itself, but also to the benighted wanderer in his lonely path. Bring it but in sight, and into the vicinity of that ennobling element—knowledge, and it will clearly evince that there is a natural and close affinity between them. Yes, they will mutually amalgamate and improve one another, nay, bring it but into the possession of real information, that it might be fed and sustained, and it will ere long, fully convince us that, like the bodily constitution, it has absorbents whereby it extracts nutriment from every passing substance, which, when conveyed to the seat of life, is assimilated by it into its own essence, and will ever afterwards remain a part of its immortal and immaterial self. Of course we are speaking of a well organized intellect, found in a well-developed head. Educate it ever so little, it will advance and improve. Give it a taste for intelligence, it will seek and search after knowledge, and find it, as if deeply imbedded every where in the works, and word, and ways of the Almighty.

Now, we are not inclined to put any limited restrictions on elemental Education. The extent we might say, should be left to the judgment of those immediately concerned. It should be measured by circumstances, and by the grade in society in which the recipient is to move in after life; nor would we limit this education to the school-room exclusively, and overlook those useful lessons received out of doors, such as those for example, derived from contact with men and things, and those communicated from the sacred desk on the overwhelming and weighty affairs of eternity. The properly-constituted mind will find elaborate lessons every where, and thereby will improve, and grow, and thrive. But some education it must have—a certain degree of training it requires: but educate it as we have said before, ever so little, you do it an incalculable benefit—you bestow upon it a boon that is more precious than rubies, and a treasure that is more valuable than gold and silver.

SECTION II.

The great Advantages of Education—To the World—To Distinct Nations—The want of it the cause of Irish and Spanish Misery—Possessing it will tend to Prosperity, as in Ancient History and in the case of Great Britain—Our present Ministry Educational—The successful Ministerial Measure on the Subject—An Hypothetical Address to the Premier—The late Struggle for Education—The happy effects of such a Boon on Britannia.

HERE the advantages of Education come very naturally under our notice, which in reality are endless, boundless, and unspeakable, therefore we must not profess to exhaust the subject. Indeed, were we to trace them all, even in connexion with the individual man, the enumeration would far exceed the limits of a lecture, and would burst the boundaries of our present exercise. But were they traced in a national light, or what would be still more overwhelming, in a mundane point of view, surely then their number would emphatically become endless, their dimensions boundless, and their value utterly unspeakable.

Suppose now we were to glance very briefly at some of the advantages accruing from education, to the world at large. Although a mere hasty

glance at them, we must confess, will not be sufficient to cause one to form an adequate opinion of them, yet on such fortuitous means, that circumstance must at present depend ; as we must make but a few summary statements on the subject, rather than give a full illustration or an essay upon it. Hence we would observe, that Education has already dispelled rather extensively, under the blessing of the Most High, the dense moral darkness that brooded for ages on the bosom of society. It has, in a happy degree, removed despotism from many a continent, and barbarianism from many an island. It has in no small measure originated undisturbed amity between nations and nations, and successfully suppressed grim cruelties in many an empire. It has covered a goodly portion of our world's surface with the bloom of paradise, and much of its moral aspect under the influence of heaven and the gospel, with civilization, Christianity, and piety. And we are looking forward, hopefully, to a period when education, having Christianity for its animus, and God for its object, will have restored our world to a state superior, comparatively speaking, to that of primeval innocency, over the bosom of which the freshest breezes of creation sweetly breathed, while the loveliest dominion of spiritual tranquillity, at the same time, extended its hallowing influence, and its elevating and life-giving power.

Next, the advantages of education are great in a national point of view. It is hardly necessary to depict, by way of contrast, the depressing disadvantages of ignorance; and the derogating effects of it on the feelings, life and character of a nation. No one with his eyes open can less than deeply deplore the unhappy case of our sister isle, with the broils, and riots, and murders which, like volcanoes in nature, frequently heave and disturb the bosom of society there; then the squalid poverty, the oppressed condition, and the abject servility which characterize her people. Now, viewing this band of evils, one is ready to ask what can conjure from the pandemonium of the nether world such a group of imps to teaze, and trouble, and torment the unlucky inhabitants of Hibernia? The only answer is, that this necromancer can be none other than the deep-seated ignorance that portentously broods over the minds of the common people; remove that, and we shall hear of none of these. Educate the Irish mind, and that nation will become as fair, mentally, as their emerald isle is fertile; and they will have no need of yielding the laurel to any superior as to intellect, bold, energetic, penetrating, logical, philosophical, and even eloquent in the extreme, as fully demonstrated in many isolated cases. And surely, had it not been for this gloomy ban of ignorance that

beclouds that sea-girt spot, that nation might be standing forth in bold relief before the world, instead of being the by-word of everybody, and a proverb in every one's mouth.

We may multiply these dark colours, and throw more gloom into the back-ground of our picture still, for the disadvantages arising from ignorance are very prolific, such as anarchy, intestine wars, and political massacres, the gory block, and gloomy guillotine, a love for the stiletto, the bayonet, and the sword, and a friendship with the midnight assassin, the grinning knave, and the incarnation of demons, as in the doleful case of unfortunate Spain, as well indeed as other countries over which are spread the baneful wings of the apocalyptic dragon, under whose dark shadow below grows the rankest deadly nightshade, mentally, morally, and spiritually speaking, that can be found in the most arrant swamps of our fallen world.

But these disadvantages embody themselves in other and very different forms in England, such as domestic feuds, imprudent demeanour, and sordid avarice, individual misery, family indigence, and a Union residence, crime of every grade, both against divine and human laws; then correction houses, prisons, the gallows, and the gibbet. These are the revolting embodiments of ignorance among us, all arising from the want of reflection and

knowledge. And as man is a reflective being, and knowledge a reflective element, hence the affinity between them is undeniable, and the combination of both would go a good way towards the total suppression of evil. And now Education effects this twofold desideratum, viz., the union between man and mental nutriment, knowledge, and the partial, if not the total, annihilation of evil; and this leads us at once to the heart of our topic.

The incalculable advantages arising from Education in a national point of view. Here we might reason thus: that if Education will prove the means of suppressing in any degree, and removing ignorance, which is a certain and prolific source of individual, and national misery; and if it be the happy medium whereby man may rise from degradation to honour, and nations ascend to the height of prosperity, political commercial, moral and religious, who would attempt to price it or determine its worth? Why, as a boon, it outvalues all earthly treasures, and, as a privilege, it defies, by the innumerable benefits it confers, our utmost powers of computation.

Now, these national advantages, yielded by the possession of knowledge, may be substantiated both by history and experience. History points us directly to Greece in the zenith of her grandeur, and to ancient Rome, when, on the very summit of

worldly pomp and power; and should any one, while looking at these imposing displays of national magnificence, feel disposed to ask, What could have invested those ancient dynasties with so much imperial and regal greatness, and cause such an aurora of majesty to follow them in their train, the answer is furnished by the same pen that transmitted down to us their illustrious fame, and it was this propitious circumstance—paying due attention to early training, or imbuing the minds of the young with great principles, or forming a right estimate of the diffusion of knowledge, or cherishing extensively the love of science; or, in short, countenancing national Education. But, as soon as this was lost sight of, they were arrested with decay. The halo of their glory past away like a midnight vision, and the rust of time corroded their power and possessions together, and crumbled both into antiquated dust.

We have no need of drawing very copiously on this subject from ancient history, as modern times may supply us with superior materials and more convincing proofs, even were we to confine our attention to our own empire, and ask, What has raised England to the surprising height of glory where we find her at present, and what has given her the overwhelming influence she possesses over the known world? Is all this attributable to her

ignorance, or knowledge; to the prowess of her arms, or the mighty power of information? Who would assign it either to ignorance or to the unchristian valour of the battle-field? surely none that had any acumen whatever, and that were able to discern a little beyond the flying clouds. No; but the man of wisdom ascribes the honour, under God and religion, to intellectual culture. He places, though cautiously, the tribute of praise on the altar of knowledge, while he leaves the diadem of glory to rest on the head of education. We speak, be it remembered, of second causes in this great exaltation. We would exclaim, were it necessary, with our loudest voice, that the praise is primarily due to the God of nations, even our spiritual Israel's God. He being the source of the blessing, the glory is His. And we would acknowledge yet one second cause before we come to this under our notice, namely, Religion. As it is said in the book of truth, "Righteousness exalteth a nation, but sin is a reproach to any people."

But let us pursue our inquiry further, and ask, Wherein does England's greatness consist? The real answer is, in her knowledge, tempered by Christianity; or which would be a synonymous phrase, in her Education, perfumed with Emmanuel's religion. And it may be distinctly asserted, that

knowledge apart from the appendage we have given it, would be but an inglorious possession after all, and a very doubtful boon; so much so, that even with it, the greatness of a nation would be entirely enfeebled, and that nation possessing it would very soon run headlong to the brink of ruin, as infidel France did within the memory of man. And we may add, moreover, that any people possessing knowledge separate from an acknowledgment of their responsibility to God, that knowledge would necessarily become the means of contracting the mind instead of expanding it; of shrivelling up the intellect, instead of unfolding it. Yea, the people that were under such a heavy interdiction, would spontaneously become morose and insufferable, ambitious and despotic; a plague to themselves and a torment to their neighbours, instead of being amiable, tolerant, noble, loyal, liberal, and happy, as would be, and literally is, the effect of Christianized knowledge. Yes, history and experience would bear their ample testimonies to this point, that this invaluable blessing is always liberal, and promotive of individual, social, and national weal. Indeed the more genuine religion is blended with our knowledge, the more kind and munificent and considerate it proves to be, and the less selfish and oppressive to others. We may, in fact, find an instance at

hand to establish our point, namely, our present ex-Premier of England, Sir R. Peel. When he was found on his knees, placing the weighty affairs of the Government at the feet of the great Governor of the universe, his late ministry, unexpectedly as well as unprecedentedly, yielded us an armful of blessings. And such conversions ensued from aristocratic contractions to liberalism, that were all the folios of all the multitudinous histories of nations examined through and through, it would be found a novel and an unparalleled case. But to pursue the line of our argumentation, we might subjoin, that the more symptoms of piety we hear of in our state councils, the better enactments we may expect. The more the spirit of prayer is possessed by our Prime Ministers, the more liberal will their measures always be. Yes, and we may still further aver, that the more the elements of England's greatness are perfumed by Christianity, the longer and the safer she will remain on the high pinnacle of glory to which she has pre-eminently attained.

We cannot leave this subject, however, without adverting very briefly to our present auspicious ministry; auspicious, especially as the animus of it seems to be the subject under notice, Education. In short, this appears to be the theme of other Governments besides that of England. Even

the most despotic known in the nineteenth century, namely, the Ottoman Government, has been of late courting the smiles of knowledge, and even enacting a law to establish schools for education throughout its borders. Surely this must be viewed as really propitious, and as foreboding well for future generations. Indeed, were we to take under our revision the proceedings of all the European powers, we would find that they all, without an exception, virtually and increasingly concede that knowledge is power. That man will live more in unison with the dignity of his character, enlightened than otherwise; and that society is much more manageable, educated than rude; and every principle of wisdom as well as every experiment tried, will justify the concession more and more.

But to our subject. We have at length a cabinet in England, which promises fair to deal properly with our topic; a task which is, notwithstanding, no less complicated than arduous, as it has been candidly and nobly confessed by our present Premier, and as all, on due consideration, will readily admit; for there are, in these days, very many keen and vigilant eyes wide open, and the wise would not on any consideration, advise them to be closed, nor to slumber, nor blink; but to be awake and remain jealously watchful; we mean, of course,


holy jealousy, lest religious liberty be infringed, and conscience should be shackled—lest the march of intellect should be fettered, the wings of knowledge clipped, and the flight of this restoring angel impeded ; and surely in this delusive world, watchfulness is no crime, nay, verily, it is in every sense commendable.

However, this might be said ; the speeches of the cabinet members, as well as those of their noble leader, Lord John Russell, delivered on the various hustings at their re-elections, certainly breathed the finest spirit, and viewing them with a metaphorical eye, we might observe that they were truly covered with an exceedingly fine blossom, which really indicated an abundant crop. But lo ! the derogating thought is this : the blossom of fruit trees is subjected to so many contingencies, and there is oftentimes a great disparity between spring appearances and harvest gleanings. But yet hope loves to linger among the flowers, and the passers by are pleased with the appearance of fine blossom.

Again : the speeches at the debate in the House of Commons, on the 17th of last July, when the vote of one hundred thousand pounds was past for educational purposes, were not unworthy of their predecessors. They did not abate the expectations raised and warranted on the subject

before us, nor did they bring any chilly breezes and biting frost with them, to nip the fine blossom that in the early spring of the ministry appeared so promising and so fair, yet as to the sum voted, it was, although handsome, the veriest trifle after all, in comparison with the advantages accruing to the nation and the world, from the advancement of knowledge, and the progress of Education.

The real patriot's heart thrills with joy, when it ascertains that the present Prime Minister of England is intently and diligently engaged in maturing a bill of legislation on the difficult, delicate, and momentous subject of national Education; and who would not wish him wisdom and judgment commensurate with his magnificent enterprise. It is well that his Lordship has entered upon his work under the full conviction of its overwhelming weight, and its attendant difficulties. And that he knows the almost insurmountable obstacles that lie in his way. Although such impressions, under most other circumstances might prove detrimental, yet no doubt, in this case, they will answer some very salutary ends. They will tend to modify thoughts, to perfect arrangements, to warn against dangers, and to suggest the absolute necessity of avoiding religious sectarianism. They will tend also to prescribe to his Lordship the necessity of placing the work intended to be done, not in the




hands of political parasites, nor in those of religious sycophants, but in the hands of men who are wise of heart, judicious, and of good intellectual culture—men worthy of the stirring days in which we live—selected and appointed to the office perfectly irrespective of this or that, religious party. Then there will be some hopes for our happy land, and England will stand forth before future ages, as a monument of self improvement, as an empress of intelligence, and as the gem of the world.

We anxiously and sincerely hope, that the expected political offspring will really be a fair, full, and perfect child, worthy of the ancestral principles of its parent, having its constitution well tempered with strong patriotic and philanthropic sentiments; its form and features full of benevolence to the nation, belonging unequivocally to the Bedford family, and after it is born, we hope that it shall have for its play-ground, for the purpose of keeping supple its limbs and loins, by good exercise, the broad ichnography of benefiting the nation. These, and some additional qualifications would guarantee to it a warm welcome into the bosom of a grateful people, as well as insure it the continuous homage of a smiling empire. But if it will favour in any way, that shrivelled, withering urchin that was obtruded to public notice by a


certain baronet, we can, without any effort, predict its fate—that it will be strangled in the birth—that it will be benighted before it shall see the light of day—and that it will be lost for ever in the fogs and clouds of an oblivious opposition.

Now, to avert this predicted catastrophe, and to ensure the opposite result, we would wish it were possible for our voice to reach our noble Premier in his elevated position and office. In such a case, we would say to him in the humblest tone of kindness and of counsel, let your Lordship's presumptive bill, by all means, be founded on the broad basis of national mental improvement; let its liberal and enlightened principles boldly meet the wants of the times; let it prescribe Education unprejudiced to religion, leaving the strictly religious education for its appropriate times and places, and have no recourse whatever to creeds and catechisms, as they are the appendages of religious sects and parties; and besides, let it appoint no work to be done by sectarian hands, for such a proviso would convert it from being a boon into a ban, for we have a crumbling monument of the force of this assertion in that magnificent failure of parochial education, a system that has borne the misnomer of national schools. And this has been blighted with a withering mildew, we apprehend, simply because it gave a wrong bias to the mind,




not only of the rising race, but to that of the spiritual officer: he minding to improve the fleece instead of the flock. Why, a New Testament bishop ought to give his whole attention to the cure of souls, and a New Testament minister should give himself, according to apostolic rule, continually to prayer, and to the ministry of the word, leaving the ministers of state to pursue their state affairs, and intellectual cultivators to the work of disciplining the young mind. But let the man of God stand on the eminency of his own office, and in the prerogative of his divine commission, and by the light of heaven, and in the strength of inspiration, let him point the nation to the cross, to the atonement, to heaven, and to God.

In this manner, my Lord, every man shall be at his own work, especially as we know that there is work for every one to do. We have had hitherto too much wrangling with reference to this question—Education—for much work to have been executed; some disputing the way it ought to be done, and others the persons by whom. And the ultimatum just amounts to this—the work still remains undone, with one honourable exception, namely, the British and Foreign School system, which, by the bye, would be a splendid model, that would work well, empowered with legislative influence and go-



vernment exchequer. However, we really trust that at length the time is arrived when something shall be effected. And when those that have combativeness rather protuberant in connexion with their intellect, will have that organ soothed down to a quiescent state, by having no objection to the measure. Hence we anxiously hope, and it is not a solitary wish, that your Lordship, in the spirit of Lycurgus, the Spartan lawgiver, will now, in earnest, view the rising race as the hope of England, and the young as the germ of future generations. And like Agesilaus, the king of Sparta, you will not deem it irrevelant, nor beneath your exalted rank or supreme office, to propound regulations for the education of the young, or, in other words, regulations for emancipating the nation from the worst of slavery—ignorance—regulations for indirectly, but certainly, healing the woes and relieving the wants of our population—and regulations for raising the English character into a state of intellectual wealth and majesty, that will reflect imperishable honours, on your family, ministry, and the whole empire. Indeed, the age in which we live has invested the subject under contemplation with that magnificence and unspeakable utility, that many are looking aghast at their former unaccountable blindness. In short, there is something transcendently mysterious in the



times and in the confluence, or rather in the rush, of circumstances, which are continually forcing this overwhelming subject before the public mind; which must be regarded in the esteem of any enlightened intellect as a portentous indication of the nigh approach of a most momentous era, an era of which education seems to be the only efficient forerunner. And in whatever light we look at this harbinger, it flushes apparently with evidences of the most convincing character that it is the very panacea we want for the removal of all the miseries of England, with the addition of one ingredient perhaps, which is, though not at human disposal, yet subjected to human importunity, namely, godliness. Accompanied with this, education dealt out to the people by a proper measure, without the intricacies of law and the intrigues of officials, nay without any reserve or partiality, would make the mists of ignorance, with all their accompaniments, to vanish from the mental atmosphere, just like vapours dissolve before the warmth of solar beams. And the consequence shall be that Britannia shall have reared intellectually her majestic form amid surrounding powers and monarchies, just as her prototype naturally does amid the ocean waves and rocks and scenes. And then, with all the blandness of education and Christian benignity, she will hand, as her custom is, to her

neighbours all around the sovereign balm that healed her wounds, the soothing cordial that mitigated her woes, and the enriching boon that elevated her in the scale of nations.

With these impressions upon our mind we would say to all the young, in an especial manner, bend now all your mental energies to the acquisition and accumulation of substantial knowledge. Let those that may be under educational training of any kind have their minds duly impressed with this fact, that their present time might be deemed as their golden days; and if negligence in any measure should be now shown, while gathering the golden ore of information, their future may lawfully be interspersed with more or less mental poverty. Indeed, many a sage, whether sciential or divine, has frequently in after life to drawl over his chapters of lamentations on account of ever squandering any of his educational days in idle play and vain drollery. Those days appointed for the cultivation of the mind, and for laying a good foundation for mature thinking, ought never to be vacantly thrown away. But they should be cherished, nourished, and improved. They should be wisely spent, judiciously managed, and prudently conducted to a right end. Yes, they should be husbanded as the germ of the future, as the bud of prosperity, and as the hope of riper years.

Hence we would say even to the child in the nursery, or to the youth in his academic walks, or to the student in his collegiate capacity—nay, we would say to all, “Wisdom is the principal thing: therefore, get wisdom; and with all your getting get understanding.

Would that education were properly appreciated, and the supreme value of an enlightened understanding were fully admitted by all, then private culture, as well as public instruction, would march in concert with the progress of the times; parents would willingly give their children knowledge, and eagerly seek the crystal streams themselves; and there would be an ingenuous acknowledgement very generally current that education is a greater boon by far than it has been commonly deemed, as it is a proper inlet to an ocean of intelligence, a distinctive avenue to extensive improvement, and the high road to mental dignity. As an accompaniment to human existence also, it has no need of yielding to any in importance, in worth, in magnitude, and utility. It demands peremptorily an elevated position in our sincerest esteem, and the choicest place in that of all nations. And thus it should be universally cherished as the most interesting, promising, and improving blessing of its kind.

We would not be in an error were we to state

that education has not been viewed until very lately in a right light, even by the inhabitants of Great Britain. Formerly the rays of its halo were not properly distinguished, nor were the beams of its glory admired as they should be. Hence the most enlightened nation in the world lived long under the foul blot of being partially blind to its vast and paramount importance. But, however, the following fact affords unfeigned joy to every lover of his species, that at length this overwhelming subject has potently roused the slumbering zeal of Britannia, and unprecedentedly engrossed the mighty powers of her people.

Yes, the zeal of Great Britain has been latterly roused in favour of this boon, and the combined energies of her people have seized with a giant strength on the shield of power, the sword of victory, and the diadem of beauty, namely, secular, moral, and religious education. And we might predict that as true as this has been done, the monster evil that has been preying on our national vitals shall ere long be successfully and totally eradicated. The foe that has so incessantly assailed us has had its doom for ever sealed, and the unwholesome vapours that have so often tarnished our national glory shall be finally dissipated to the four winds of heaven. Yes, ignorance, the mon-

ster evil to which we have referred, shall be driven from every rustic haunt to the sombre shades of oblivion. Impiety of every hue, the real foe of our happiness, shall be prostrated to the ground like Dagon before the ark. And error of every grade, the cloud that rests upon our brightest glory, shall be blown away beyond the skirts of the universe, before the strong breezes of eternal truth, raised by the radiating and rarifying warmth of knowledge, both human and divine.

We would reiterate the sentiment we have given utterance to, and taste again its delicious nectar, namely, that England's zeal has been kindled and yet burns on behalf of education, and that her energies are bent upon promoting it to the utmost extent. In proof of this witness the fresh transactions which have so lately transpired in our days, so very lately, as that the erasing hand of time has had no space allowed it yet to obliterate the vivid impressions produced even on the least tenacious memory of the most heedless observer in our land — impressions which have been indelibly engraven on our minds by the sharpest point of a special diamond — impressions which are lastingly inscribed with an iron pen on the rocks of futurity — and impressions cut with the chisel of steel on the marble sculpture of perpetual history, to which

many a revolving thought of very distant days will no doubt recur with throbbing interest and ineffable pleasure.

Verily, it is not an uninteresting occupation to recapitulate occasionally some of those modern movements, which are yet fresh on the tablet of the memory, which have rendered our days attractive in no small degree, and education, the theme of almost every mind,—nay, it is refreshing and edifying to take a retrospective view of the history of this inspiring subject, and observe it at least in its progress during the last half century. Then, when we come near the close of that period, with what intense feeling do we witness it rapidly becoming an all-absorbing one, animating every bosom, warming every heart, and agitating every tongue, erudite and rude, high and low, young and old ; acquiring a feature which was unusual in Great Britain, namely, our sovereigns and princes, our lords and legislators, our lawyers and literati were all found distractedly in love with it, and loving it, they would forthwith legislate upon it, had the measure proposed fully met the maturity of the times. At that juncture, what breathing thoughts, what burning words, what glowing sentiments, and what oratorical displays were employed in its service. The halls of state, the houses of legislature, and the metropolis of our empire, echoed and

re-echoed with the notes of its praise, while again and again the ennobling theme swept along the varied masses of society, so as that every class in its turn had to contemplate and admire the subject throughout the length and breadth of the land. And what has been the result? Why, education has had an impetus given it, the force of which will be felt, no doubt, by yet unborn and very remote generations. It has engaged on its behalf an active spirit of the noblest kind, and it found, and we hope permanently, a streaming source of liberality of the most generous description.

We have no need of adducing instances to establish these positions; for there is hardly one of any observation that can have forgotten the showers of gold that so bounteously descended into certain treasuries, or the rivers of wealth that were made to flow so freely into various channels to irrigate this fertile soil under our notice; no, there is hardly one that can have forgotten the astonishing excitement felt, not long since, throughout Great Britain, in connexion with the educational question. The intelligence elicited, the rivalry manifested, the zeal experienced, the good resolutions past, the wise plans concocted, and the unexpected munificence shown on a scale positively unprecedented, and in every respect worthy of the English character. Such was the extraordinary race run

by the voluntary principle, in consequence of the impetus communicated by our times to the subject of education, and if government will as honourably run a parallel course, most assuredly we shall have but to look forward for the realization of almost miraculous results. Ere long, England shall have been exalted in an intellectual, moral, and religious point of view to an unexampled elevation — an elevation that will really become the religious importance, monarchical greatness, commercial influence, and political glory to which it has already attained. Now, to facilitate the accomplishment of this desirable issue, we cordially hail the establishment of all institutions that may have the diffusion of knowledge in view, whether they are schools for education, or societies for the arts and sciences, royal or rural, philosophical or religious, and to the same end let advocates of good principles be every where cherished ; let educational and scientific lecturers be strongly countenanced, and let the ambassadors of peace be munificently supported ; for, as the old adage will have it, “as many run to and fro, knowledge will increase,” mind will be emancipated, intellect dignified, and the nation become free, fair, and fruitful.

Hence the advantages of knowledge and educa-

tion in this light are truly magnificent and inestimable, according to the hasty glances we have now taken of them. For instance, the removal of the dark and dense clouds of ignorance that so sadly vitiate and so foully disgrace many a district of our happy land—the suppression of misery, crime, cruelty, poverty, and degradation, which are the inevitable and detestable consequences of a deficiency in knowledge—an individual and national exaltation in the scale of intellect, improvement, religion, and happiness. Then primitive Christianity accompanying all this, a pure language shall be restored to the people, the bosom of society renovated, our churches sanctified, our princes become our glory, our policy peace, and our exactors righteousness. Benevolence and benignity shall increase into their full measure, and shall swell into an overflowing tide, so as that the good enjoyed by one nation shall be freely communicated to another and another, until the light shall thus rapidly fill the world, and the salvation of the Lord become as a lamp that burneth. And, during this climax of improvement, human intellect shall be prepared to witness the complete development of the deep and merciful schemes of heaven, and the copious unfolding of the eternal purposes with reference to our race. And surely, then, that

promised and long predicted period shall be fully realized when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

Who, then, that has the least spark of real patriotism and philanthropy in his bosom, would not toil hard and hail the appearance of such an auspicious period? Who would not try to hasten with his utmost influence, and pray that that happy time would come on the swiftest wing—when England shall stand forth before the world as a bright example of national weal, wealth, and wisdom, invested, at the same time, with all the majesty, benignity, and power of knowledge, so as to be a becoming agent in the Divine hand, to bless her surrounding neighbours, and intellectually as well as Christianly illumine the whole world.

In closing our present class of observations, we are warranted to suppose knowledge to be as the vital current, or the life-blood that circulates throughout the frame; and our institutions of various kinds—religious, civil, scientific, and scholastic—as the arteries and minute veins that thickly intersperse the constitution of that beautiful and imperial form which artists pencil as

sitting on a huge rock, with a helmet on her head, a terrestrial globe resting on her knee, a sceptre gracefully lying in the hand that holds this miniature of our earth, and at her feet a couchant lion lies; and in this posture, looking majestically over the ocean, as if fully conscious that she was the empress of the seas. Need any ask who this delicate form is? Why, it is Britannia—the head at present is our august Queen Victoria, the neck the royal family, the shoulders our temples and parliament, the arms religion and law, the hands mercy and justice, the trunk the mass of the people, the legs agriculture and commerce, the feet the arts and sciences, the helmet our trust in heaven, the globe our extensive territories, the sceptre our government, the couchant lion barbarianism subdued, the ocean scene the millions that bow to our sway beyond, and the rock on which she sits the stability of her throne. And with the ardour of genuine zeal we would say, that while the heart, the arteries, and veins are in a sound and wholesome state, and the vital stream of knowledge is in active circulation, this fair image of England's glory shall remain in the possession of blooming health, and in the enjoyment of prosperity on sea and land; and with increasing zeal we would add—May God crown all Bri-

tannia's lawful enterprizes with success ; preserve peace within her borders ; feed her people with bread ; and bless with his sovereign benignity our illustrious Queen, his royal highness Prince Albert, and the royal family ; and send his saving health unto all nations !

SECTION III.

The Personal Advantages of Education—How to appreciate it—
That it is Subject to Abuse—The Art of Reading, Writing, and
Arithmetic—The Capabilities of the Human Mind—The Rude
and the Erudite Compared.

WE shall now proceed to another description of advantages accruing from our subject to all and every individual of the myriad subdivisions that make up the large community. Hence education puts the human being upon thinking, and gives him materials for thought. It furnishes him with wisdom to plan and deliberate, and prudence afterwards to execute. It prepares him for the world, and fits him for future usefulness. It makes the mind full-fledged for future flights, and trains it at the same time to ponder, before it spreads its wings—yes, it fills the lips with wisdom, and the mind with generous thoughts, so as to dispose its happy possessor to fulfil the law of our motto, “The lips of the wise disperse knowledge.”

Education refines the human mind, ennobles man, elevates him, and makes him worthy as well as conscious of his dignity. It makes him a bet-

ter member of society, and much more pliant under all circumstances. It arms him against difficulties. It renders him easier to be ruled ; and more able to govern, should Providence ever yield him the reins. It smoothes all asperities of character, whether acquired or otherwise. It polishes the whole of the man, and forms his life what it ought to be : that is, it will eventually bring the gem out of its pebble state or earthy bed, to display its innate lustre and intrinsic qualities. In short, it remodels the whole of the human being, and constitutes him wholly different to what he would have been otherwise—different in his mind, in his thoughts, in his feelings, in his appearance, in his pursuits, in his taste, in his desires, yea, in his whole comportment, so as to be admired by his neighbours, and courted by the wise and good.

Surely these, and such as these, are fruits that cannot be too highly appreciated. They are advantages that far surpass in value and importance every perishable object. Let the youth that undervalues education look at them over and over again ; and as he ponders those advantages, let him bear in memory that they claim affinity with mind, and extend, in their influence, over and beyond the span of human existence ; and whatever is akin to mind ought to be appreciated

accordingly; and that which improves and sublimates it is enhanced in worth and moment above all sublunary things.

It is very true that education might be abused, and it will be readily granted that such is the case in too many instances; but it being incident to that casualty, does not depreciate its intrinsic value, nor decrease its real importance, any more than when some wholesome aliment is taken into a deranged constitution: though deteriorated thereby, yet the fault is not in the aliment, its viscous or farinaceous quality being good and wholesome, but in the disordered state of the man's frame. So it is exactly with reference to education when brought in contact with base minds, though it is too often applied to ill purposes—yet that incident has really as little to do with the subject of our encomium, as the deterioration effected by the distempered constitution had with the nutritious aliment. So in the misapplication of knowledge: the evil lies in the deranged and base minds that abuse it. Also, as people will not refrain taking alimentary articles, because they are perverted by defective constitutions: so the wise and the discreet continue to regard education, and the knowledge resulting from it, as an incomparable and invaluable boon. Therefore, as there

are many personal advantages that may be derived from elemental education remaining yet unmentioned, we shall proceed and notice—

READING. Now this is a faculty acquired by education; and though it is certainly valued by many, yet it is not properly appreciated by all, nor yet perhaps by the majority. Therefore, without having a recourse to the didactic style, we shall still keep to the point we have been attending to, namely, to induce a right estimate of the subject. Hence we might remark that, by reading, we are introduced into the company of the wise sages of antiquity; by reading, we are lead into an exhaustless store of intellectual wealth, and a prolific source of mental improvement; and by reading, we hold an intimate intercourse with the studious of the past ages, and with the literati of modern days. And is not this an invaluable acquisition: to be admitted into an intimacy with philosophers, and all the learned and the wise of every age, and to have a license to enrich the mind from their stores. Would not a person consider it a real privilege to have free access to the wealth of all the European powers, and the dominions of the world, and to have full liberty, at the same time, to apply anything to his own comfort and aggrandizement, and thus roll in riches and live in splendour? No doubt many would

deem such a privilege the *summum bonum* of human existence: but this opinion would be as false as it seems fair. And some will be surprised when we advisedly say, that such a privilege would bear no comparison with this that forms our present subject—reading; for by this we have free access to the intellectual wealth of the world, and we are at the same time, welcome to apply as much as we please to our own use and edification: and this wealth is permanent, and not like the other—transitory. It is imperishable, and will not rust and pulverize in the using. And besides, when of the right kind, it will rise its possessor in station and dignity far above all the unregenerate monarchs of the universe, at that tremendous crisis when time shall be obliterated from the pages of eternity, or diminished into a mere point when standing in contrast with infinite duration. Hence, he that neglects this real acquisition is very indiscreet; and he that undervalues such a possession, is as blind as a mole.

This valuable acquisition might be very justly compared to a disclosure of a very rich stratum of the choicest ore, which, if the discoverer does not foolishly neglect, he might become really enriched. And his wealth would increase in proportion to the perseverance and assiduity with which he ap-

plied himself to the work of exhausting its precious contents. Exactly so with reference to the ability of reading : it discloses such a rich vein of mental ore, which if one properly delves in, he might become intellectually as rich as Croesus was naturally. But Croesus' sordid wealth would bear no comparison for durability, conveniency, and worth. With this we obtain from the rich, deep, and extensive mines laid open before us by a careful course of reading.

Moreover, we would remark, pursuing our figure still, that it must be borne in mind that as it is in natural so it is in intellectual pursuits, our gain very much depends upon the character and value of the load we may be boring. For instance, a copper load is more valuable, and consequently, more enriching than that of iron. A silver one is still better. But a gold mine stands in the superlative degree. Yet pearl gathering is still higher and more enriching, one might have thought, according to all known estimates, especially in those localities where pearls are to be obtained with certainty and in abundance. So it is with reading, being a kind of intellectual mining; it is absolutely necessary to exercise the utmost discretion in our choice in this respect, as there is an amazing quantity of worthless and common earth to be met with in literature as well as in nature; and

not only common but poisonous and infectious; yea, such as will never enrich, but impoverish us, though we may burden ourselves ever so much with it. But waving that now, we would say here: If we become in earnest intellectual miners (we use that term for want of a better), let us by all means prefer that which would be the most precious and profitable to us. Let us never neglect the pearl gathering, as we have placed that above the superlative itself.

Now, in our land of Bibles, the ability of reading may bring us directly to that field where the pearl of great price is found, and other pearls innumerable besides, every one of which will infinitely surpass in real value all human or terrestrial estimates. This pearly field is the Word of God. There a Saviour is made known to us. There we may peruse fully the developments of the plan of human redemption. There is deposited the mind of heaven, even revealed and eternal truth; yea, truth that has emanated, according to incontestible evidences, from the source of all truth, namely, from God. Now, this circumstance unspeakably enhances the importance of the faculty under our notice, reading, that it capacitates an immortal mind to peruse in intelligible language the thoughts and great purposes of the God of heaven with reference to our world. Hence, how deplor-

able is the case of the individual that cannot read his Bible. And O, how unspeakably so is that of him that can and will not read it, as it contains the pearl of great price.

With reference to the gold and silver mines, etc., to which we have made allusion, while the pearly field is not neglected, it will well repay the studious for bestowing a goodly measure of diligence in exhausting those works that contain golden thoughts on religious and divine truths. These abound, and many of them are rich with golden ore of the finest quality. But even this precious metal must be worked, purified, and moulded, before it becomes really useful. Also there are many literary productions that contain much silver ore in them, which is very estimable and useful. Indeed, when this is converted into our social currency it obtains a very extensive circulation; and it is in no small degree acceptable. In the long run we are sure of this, that it helps the circulation of the gold we have alluded to, and we are very much inclined to believe that it will wonderfully enable us to appreciate the pearls better. In short, real philosophical knowledge and philosophical reading will not, or at least ought not, to clash with revelation, as nature and her great author never disagree. But this we would do well to keep in mind whenever we contrast together

nature's volume and divine revelation—that they are not one, though in unison. Revelation is above nature, and will enlighten it just as the sun does our world; and as our earth yields to solar attraction, so natural knowledge ought to bow to the divine. Indeed, whenever there is a discrepancy supposed between the book of nature and the inspired Word, of this we may rest assured, that the fault is not in the books, but in the interpreters. It is not where some ascribe it to be, but in the mode of contrasting the both and of deciphering each.

One word more on reading. It is an admirable medium to enlighten the mind. This again enhances in value the advantageous ability under our notice communicated by education. Now good books contain the lustre of other minds, and in perusing them we retain more or less of that so as to increase our own stock. Thus the more we read the more this intellectual lustre increases within us, especially as the mind, rightly constituted, possesses an amazing reproductive power, so as to multiply, *ad infinitum*, those rays it will receive from others. Knowledge to the intellect, as solar radiations in nature, imparts perception, and yields guidance, joy, and pleasure. Hence we give it the same designation as the natural element we call light; but they differ in character as

far as mind varies from matter. The perpetuation of intellectual light also differs from its prototype at the same ratio. It is done by mental retention, and this is effected by appropriation, and not by reflection, as in the material universe. Herein consists the difference between mind and matter possessing light. The former appropriates it first to itself, and then emits it; but the latter can only reflect it. The reason for this difference seems to be this—mind is essentially life, being a spark from God, though its existence is dependent upon its original source; but matter is only endowed with that property. Hence mind, life-like, has the power of assimilating and retaining, and with the light of knowledge, becomes itself luminous; while matter, having only the power of reflecting, soon becomes opaque again. This is the case, then, when mind comes in contact with intellectual radiancy; it becomes enlightened, because it possesses the appropriating power we have referred to. And this is the way that reading tends to enlighten mind, because myriads of radiations which have emanated from myriads of minds, have been embodied in books, and perpetuated by means of the press, and by reading, the educated mind is enabled to bask in this blaze of knowledge, and when well constituted it by and bye becomes itself as luminous with intellectual

light as the solar atmosphere during meridian splendour. And what a dignified creature is an enlightened man with his mental faculties fully unfolded, and his mind expanded as the celestial canopy; and in reading the revelations of heaven in Scripture he acquires the rays that emanated from the Sun of Righteousness; so when he is really heavenly illumined, his dignity increases, and becomes of the right kind, and as he accumulates more and more of this light he becomes in the sight of pure spirits, increasingly noble, lovely, and angelic. But to proceed, the next personal advantage arising from elemental education is

· **WRITING.**—This is not by any means an insignificant advantage attending elemental education, although the term is become so familiar to us, that we hardly ever notice the vast importance which might be attached to it. Why, suppose we were to inquire, What would be the amount of reading for the improvement of the mind, and the real state of intelligence at present in our world, had it not been for writing, and what would have become of the social ties that are now preserved between relations, friends, and acquaintances in various parts of the country and in foreign lands? Nay, had it not been for the art of writing, where would be that impulse of pleasure, and that

thrill of joy, that a letter produces occasionally in the bosom of a family, which might come from a beloved member of it that has been severed by time and space from its warm endearments? And where would the heart-strings of commerce be that cram our post offices under the name of letters, and the very sinews of information that interweave the bosom of society in the same way? In short, did we but think for a moment on the immense facility the art of writing affords to preserve knowledge, to promote justice, to quicken honesty, to mature piety, and to circulate the life-blood of our community; the ease it affords to carry on an incredible amount of correspondence between the various ramifications of society, and to perpetuate the essential and golden thread of confidential, commercial, and intellectual communication between tens of thousands in diverse localities, countries, and climes of our globe;—did we view it, we would say, in these beneficial and several tendencies, the faculty of writing would assume a magnificence that but a few would be willing to acknowledge. Indeed, were we to take just a peep into a general post office of any of our European powers, during business hours, ink and paper would seem to be the very cement of society, the pen the mighty wand that manages the great and minute affairs of our world; its touch ties nations

together by treaties and by bonds, while from these to the little tablet that contains some daily memoranda we may trace its magic and bewitching influence.

We may enlarge our idea still of the utility of writing, for the view we have taken of it, notwithstanding its extent, has been nevertheless rather circumscribed, when compared with the vast area of its boundless influence. We have not presumed to remove the great covering of society, or draw aside the veil, to inspect the profound arcana of human movements in all its secrecies—the countless number of pens, some of which are almost in constant motion, moved by countless motives, good and bad, for the purpose of perpetuating deeds, words and thoughts; then the loads of manuscripts that furnish intelligence for our thunder-speaking as well as wonder-working press; and the numberless tons of these again that remain in escritoirs, and drawers, and desks, destined there to abide concealed from critics' eyes and public gaze.

Verily, to fix our attention for a moment on a studious and original writer, in the act of oscillating between mind and matter, with his noting apparatus before him, his pen going rapidly, and his thoughts gliding in quick succession into legibility: such an object, to a keen observer, is not an uninteresting sight. Indeed, on a close exami-

nation, there is something overwhelmingly beautiful in the simple act of first bringing into existence the deep cogitations of a well-disciplined and intelligent mind. When we seriously think of it, we hardly can help viewing it in the light of dealing in magic arts, or of visiting the cave of a Cybele, or of handling the wand of a necromancer. Look at it again; the hand guides the pen, it is true, and the writer moves the hand; but the man is alone; yet he converses. Surely, he must be holding an intercourse with an invisible agent, or he is conjuring to light those secrets that would otherwise remain in darkness in spite of all human discovery, or he is revealing the useful but otherwise unseen productions of an inscrutable apparatus called the human spirit. Yes; and when this mysterious machine is set in order for working, there flows from it, very evidently, a something which we cannot designate exactly, a fluid, for it is far more subtile than galvanism or electricity. However, this glides insensibly, as far as the physical constitution is concerned, under the name of thoughts, over the hand, into the quill, thence unto the paper, and there, from an unseen state, they are presented before us in forms which are pleasing, and visible, and legible. How mysterious is the thinking part of man; how momentous the simple ability of writing; and how immeasurably

conducible to perpetuate knowledge in the world ! And we would once more ask, What would we be, in point of intelligence, were it not for our pens and pencils—were it not for our libraries of books and galleries of arts ? And where is the observer, let him be as superficial as he may, who does not see the immense importance and utility of the art of writing ? The next advantage we shall mention is—

ARITHMETIC.—This is the last part of the triplet wherein we make elemental education to consist, and we mean by it the art of numerical computation ; a highly necessary art to fit us for the engagements of life, and a man that is not able to calculate is good for very little in this world,—calculate, his money, his wages, his expenses, and his savings ; calculate his time, his labour, his profits, and his losses ; his goods, his possessions, his wants, and his cares ; calculate his ways, his steps, his days, and his years ; his friends, his foes, his difficulties, and successes ; yea, his prospects in time and eternity. For we are to keep our account, we are to cast up our account, and we are to give in our account to God at last. “A wise man’s eyes are in his head.”

It was not our intention to illustrate these subjects by examples, nor minutely to analyze them, but just to display, in some humble measure, their

paramount importance and value. Hence would we say, the course of rudimental education we are advocating, though circumscribed, yet is very complete: for the art of reading will make a knowing man, the art of writing a useful man, and the art of computation a wise man; and a person that has enjoyed an education that has made him knowing, useful, and wise, can not by any means be deemed incomplete, although not perfect. Indeed, the human powers will hardly ever be perfected in improvement, because the height to which they are capable of rising is in-computable. Those powers are really mysterious, and we were well nigh saying, that they were inscrutable; truly they are so in their nature, and in their being capable of expanding, and unfolding themselves *ad infinitum*.

In connection with this last idea we have thrown out, with reference to human powers, we beg leave to observe, that there is much yet of the image of God to be discovered in the human soul, though it is a wreck by sin, and in ruins. Yes, there are some beautiful traces of the fine lineages of that original image to be seen, faintly surviving, as it were, the crumbling effects of the fall, especially the vast capabilities we have referred to; capabilities which enable the philosopher to analyze

nature, and reveal as well as unravel its deep and edifying mysteries : capabilities that urge the man of science to multiply his useful inventions until he obtains his reward from his contemporaries, whose comfort and happiness he has so highly promoted and increased : capabilities that empower the astronomer to pursue his soaring flights for the purpose of divulging the secrets of infinitude, and numbering, observing, measuring, and describing those ponderous orbs which move hither and thither in the measureless bosom of immensity : and capabilities which enable the Divine to toil usefully in his arduous studies, so as often to bring heaven in sight, though it be far away, and to make the deep purposes of eternity to bear upon and balance the varying experience of the true Christian. But these diversified efforts are not effected by ignorance, but knowledge ; yet this is not man's natural inheritance, no, he is born in ignorance on account of sin. But happily many experience a renovating change wrought within them, namely, from darkness to light, from being injurious to be useful, from being fools to be wise. Then some one is ready to ask, How comes this change to pass ? We would answer, if it be merely natural, then it is effected by human training ; but if supernatural, it is done alone by divine teaching. Hence we

would repeat our statement, that Education remodels human life, and makes man wholly different to what he otherwise would have been.

Now that we might form some idea of this change, produced in character and demeanour, by Education and knowledge, suppose we were to institute a comparison here for a moment, and place in contradistinction the rude, wicked, unskilful man, who may seem as if he were transmuted into a mass of substantial ignorance, with the man of Education, of piety, and of enlarged intellect. How despicable would the dross appear in the presence of the shining gold! How dim would the dull stone seem by the brilliancy of the diamond! Or to change our metaphor, suppose we were to regard both characters under review as animated and rational beings, then on a close inspection the case would be as follows:—The first would very much resemble a muckworm, crawling amid the foulness of the earth, choosing rags for his raiment, and preferring almost the serpent's food for his sustenance; and the other ennobled with ethereal and celestial aspirations, having acquired pinions far superior to those of an eagle, would be soaring aloft amid the luminaries of the universe, gathering to himself the lustre of all the intellectual stars that shine in the bespangled firmament around him, and thus adding himself to the constellations

that will illumine in future the pathway of him who will seek to live on the aliment of angels, rather than on the food of worms; and who will cherish a cordial preference to wisdom and improvement, to dull ignorance and its base accompaniments from reasons far more tangible, potent, and irresistible than those, whereupon the miser chooses his gold to the sordid dust he tramples under his feet, or the man of sloth his ease to "the toil of the diligent that maketh rich and addeth no sorrow with it." Feeling nobly anxious, at the same time, to rise all others to a level with himself; for avarice is an alien to the bosom of angels, and selfishness flies the very atmosphere of real wisdom. Generous deeds are compatible with true prudence, and the welfare of others with our own weal. The wisdom of the prudent is a well-spring of benevolence, and its salutary streams are for the public good, for "The lips of the wise disperse knowledge."

SECTION IV.

The Two-Hours System—The Godless Plan of Education—Recommendations of the British System—Its Religious Spirit—Its Unsectarianism—Its Catholicity—Its Adaptation, and the Easy and Sure Mode of Instruction resorted to by it.

IN this part of our lecture, or, we may almost say, essay, we shall endeavour to pay our humble homage to the Latin phrase *multum in parvo*. Hence we shall try to condense as much as we can in as little compass as possible. But, as we are about entering upon the recommendations of the British system, we feel ourselves called upon to pass some remarks on one or two antagonistic plans, not by way of controversy, but merely by way of expressing our opinion.

The first shall be that very modern scheme, which was issued not long since by the able pen of a dignitary of our church. We refer to a plan which recommends two hours a day of separate religious teaching to be communicated to all children in connexion with governmental education. With reference to the whole of this proposal, it might be said, that it seems outwardly very fair,

but the inside is not good, is not sound. It contains, it is true, some modern spices, but yet it savours too much of olden times. It is well carved and gilded; but the foundation is not wood nor stone: it is only plaster, and therefore it will not wear well. Indeed, the two hours system seems to assume too much of the religious bastille appearance about it. It will, doubtless, present that aspect to an enlightened mind. It is a pity that insinuations, though even undesignedly done, are thrown out that hostility subsists between religion and the increase of knowledge, as to render it necessary to institute a pious penitentiary, to chain down the young mind as it gains knowledge to dogmas, and creeds, and catechisms, and decalogues, and doctrines, and precepts. Tying the little prisoner thus to all those blocks, will certainly make him fast enough. Besides, the proposal seems to insinuate, that a well-informed intellect is not a proper area for the Christian religion to exercise its wholesome and benign sway. But we would say, give free information to the mind, unprejudiced, nay, favourable to religion, and the consequence will be, that Christianity will be received into the bosom not as a *gens-d'armes*, but as a welcome guest.

Moreover, this system, were it possible to palm it on the people of England in this enlightened

age, would prove very soon as magnificent a failure as its nearly defunct predecessor we call national schools, and this would happen to it on account of two or three ill tendencies it possesses, namely,—

First, it tends to prejudice the mind against, instead of reconciling it to, religion. In this way the two hours religious training would appear in the estimation of the child as the punishment of drilling does in that of the soldier, and, by and by, the daily return of this religious drill would be regarded by the natural heart as the regular returns of paroxysms seem to a man in an intermittent fever,—that is, with dread and dislike. So the knowledge communicated at those seasons would be loathed instead of loved by the young, and religion would be viewed as a plague instead of a pleasure. At least, such impressions would be produced which would be highly prejudicial and injurious.

Secondly, the two hours system tends to calumniate the real genius of Christianity, which is a religion that wins by love, and never coerces by law. Indeed, religion would rather go with the child to his play-ground, during play hours, and guard him there from evil, while he would be enjoying, with all the throbbings of youthful days, his innocent gambols, rather than tie him up or handcuff him for two hours to learn this momentous

lesson, "If the Son shall make you free, ye shall be free indeed." Or this long one from the Old Testament, "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord. Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children, and I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood as with new wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob." Now, such lessons, and innumerable others like them in the Bible, would be ill learned by compulsory means; for setting lessons by law before the child, and daily boring the poor little creature with them, would be compulsion doubly stamped, especially as there is an inveterate enmity in the unregenerate heart even of a child against these things; therefore have we the more need to woo and gain him over to religion, rather than force and conquer him. Nay, he will not be conquered; for as soon as there is an attempt made to force mind, there is instantly an unyielding resistance created within, which nothing but Omnipotence can overcome. Hence, all that have any thing to do with teaching, would do well intently to study mind,

and in pursuing this intricate subject, the point would certainly be better and better understood—that mind must be led, and not driven. We conceive that on this account we have so many warm invitations, earnest appeals to the conscience, and importunate entreaties made to sinners in the word of God, all springing from love, made in love, and urged on the same principle upon the attention. And it is very singular that, in the Bible, there is no infringement at all made on human free agency; for, even when sinners are drawn there, it is done with the cords of love, and religion never should be forced upon any. And, as it regards Education for the poor, we know not of a system that can equal or bear comparison with the one we designate the British and Foreign; for it aims to imbue the mind with, and not impose upon it, religion.

Again, this system under our notice tends to rear a fine platform for the display of that anomalous principle, in connexion with the church of Christ, which we would call worldly ascendancy. This would take place as follows:—It is proposed that the Dissenters should have their apartments in the government school-houses, to communicate their religious lessons, as well as our church dignitaries. Now, speaking candidly, this proposal is viewed by impartial spectators, in the same light


as those fine meshes woven by a shrewd, natural artificer, which prove so annoying and sometimes fatal to all heedless insects who come within their reach. Indeed, were the eyes of the public so far closed now as they were ten or twelve years ago, it might do ; but, as matters are changed—as opaque schemes now are become transparent, and the observant wide awake, it would be worse than bad to attempt it. Also, lessons which the public has received from the abuses that have crept into the working out of the system of our union-houses, especially the archetype of the very proposal we now refer to, namely, conducting religious services in our Unions, are too vivid in every one's memory for such a toy to please. As it regards our Unions, the pet child, conscious of his connexion with power, and, being very fond of it, soon sought the best room—then became proud ; but, strange to say, with all his pride, he sought, and rather successfully in some places, to become an out-door inmate, if the expression might be tolerated. Although this was resisted, and it gave much trouble to the dissenting guardians—on which account they were treated with some distrust and disdain : then, of course, they withdrew—they were replaced by spirits more congenial : consequently the dissenting teacher lost his room. The result, then, may be easily surmised, namely—he that was in

the ascendancy out of doors, and is now in-doors also, struts about in the full possession of his liberty, as well as his salary, but retires further and further, in the spirit of his mind, from those holy, and humble, and heavenly feelings experienced by the subjects of that kingdom that is not of this world. Hence we must confess—though it tells very much against our church—that favouritism in any kingdom will divide it against itself. So Education, imparted on the same plan as bodily relief to the poor, would become most undoubtedly a fine area for the re-acting, with some variations, of those tragedies that are so well known all over the country. However, popular Education should be free from these things, if the real good of the nation is consulted—nay, it should be unshackled and unsectarian. So much on the two hours' system.

We have no need of expatiating on the godless plan of Education propounded occasionally in certain circles. The train of observations we have been following tends, we hope, to subvert the opinion that we should cherish an idea that could, in the most distant manner, favour such a plan; although our detestation to ignorance is so pungent that we would prefer even that to none at all. But lessons communicated to immortal minds, surely ought not to be devoid of truths corresponding with immortality. The knowledge appropriate

to human purposes and human life—to human weal and human destinies, is that which strongly savours of eternity—of moral responsibility—of a Saviour—of heaven : and on this ground the British School system most pre-eminently and powerfully recommends itself. In short, as a whole, it is deeply imbued with religion and religious truths. It brings home to the consciences of the children the most essential points of Christian morals, and simple as well as striking Christian facts—the leading lessons of Christian knowledge, and the plain unadulterated Christian precepts and principles. Hence we would say, What Education can be so appropriate, and so suitable for those that are to live for ever, as that which breathes in harmony with the everlasting age—as that which amalgamates with it the religion of eternity ! Now, such is the British system to all intents and purposes ; and such emphatically is the Education it imparts.

Another strong recommendation of this admirable scheme, is its unsectarianism. Yes, we would distinctly state that, although this system is strictly religious, yet it is not sectarian. What we mean is this : there is not a lesson or a word taught the children that are under its auspices about sects and parties in religion. To teach the young different points about sects and parties is not religious



teaching, any more than giving them lessons upon the metal whereof our bells are made, would be so ; or on the worms that spin the silk, and the different processes that that article undergoes afterwards, before it is employed in making the gowns worn by our dignitaries. No one would call these religious lessons ; but they would be lessons on natural history, and the appliances of natural productions to human usages. But should a turn be given them to direct attention to the power and wisdom of the great Creator, so far they would be religious, and no farther. Religious teaching, then, is that which points the mind scripturally and unequivocally to the Saviour and salvation, and that which vividly suggests this momentous truth—that “ the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost ;” and such lessons which are religious, though unsectarian, are communicated by the system under our notice—lessons that interfere not with the free-agency of man, nor intermeddle with our moral and religious freedom, by proscriptions, or by biassing immature minds to this or that mode of thinking. Surely this is the right way of dealing with mind, namely—to give it lessons of unadulterated truth—of sound scriptural knowledge, as well as general useful infor-

mation. And then, as to sects and parties : if these must exist, let mind be totally independent in its choice of them. This method every wise man, on mature deliberation, will pronounce handsome and dignified.

Next, its catholicity is one of its loveliest excellences, and its crowning attraction. It is a system for the million ; and for all children, as children. In short, it embraces all as the offspring of one common stock, irrespective of the religious predilections of the parents or guardians ; and moreover, it delivers its little charge back again improved, but unbiassed and unprejudiced. Who, then, would not say that such a system as this becomes our enlightened age—becomes the nineteenth century ?

Another strong recommendation our system possesses, is this : its adaptation to rivet instruction on the mind, by having everything simplified and presented in every variety of forms before the youthful mind. Indeed, in inspecting this system very closely, we soon discover that it is nothing else but following out what the great master of logic, Dr. Watts, said in his valuable work on the improvement of the human mind : “ Give children,” he says, “ as far as possible clear ideas of things ; and teach them how to distinguish one

thing from another, by their different appearances, their different properties, and different effects. Show them how far some things will agree with others, and how far they disagree. And above all, teach them to distinguish between appearances and realities, between truth and falsehood, between good and evil, between trifles and things of importance : for these are the most valuable points of knowledge that can be lodged in the minds of children."

Also persuade them, he adds, to value their understanding as a noble faculty, and allure them to seek after the enrichment of it with a variety of knowledge. Every thing is new to a child, and novelty will entice him on to new acquisitions. Show him birds, beasts, insects, fishes, fruits, trees, herbs, and the several properties of the vegetable and animal kingdoms, and tell him that the great God made them all, and that his providence governs them all. A thousand objects that may strike the eye, the ear, and the other senses, will furnish new matter for his curiosity, and permanent instruction. Now this is emphatically done by the British system ; for in well-conducted schools on this plan, many pictures of all kinds of objects may be witnessed, suspended on the walls around, to familiarize the child's mind with the

knowledge it acquires, and this method proves very effectual to rivet information on the intellect, and to perpetuate impressions on the mind.

Again, we can not overlook the easy and sure mode of instruction resorted to by this system, as another decided recommendation. Indeed, were we minutely to notice a boy, when placed first at a British school, though he appeared dull, and rude, and unpromising, presently we would discover him brightening up, and his intellect taking possession as it were, of its rightful province, the countenance; in fact, he would soon begin to appear sweet and amiable, and intelligent. Why? Because in an easy and pleasant manner, not as a task, but as a relaxation, he is taught to drink of the streamlets of knowledge, with the drudgery of the old system of Education removed. The monotony of the dame-school superseded, the cane, the ferula, and the scourge sent to perpetual banishment, he is now taught easily and pleasantly, sometimes by singing, sometimes by conversation, sometimes by imitation of others, sometimes by mental exercise, sometimes in the class, and sometimes altogether, and thus the child imperceptibly and almost unconsciously gains and retains knowledge. In short, the child very soon finds that this element is both natural to him, and suits his

mind, and thus he will take pleasure in acquiring it ; and having done so, it will soon develope itself in the future life, and become its ornament and its animus. Then, ten to one, it will benefit others, and thus the instructed will become the instructor, for our motto still is, "The lips of the wise disperse knowledge."

SECTION V.

Knowledge dispersed—By Example—By Conversation—By patronizing Scientific Societies—By paying due attention to Sunday Schools—By supporting Day Schools.

IN this stage of our present exercise, we shall very briefly and concisely advert to our motto again, and animadvert upon the following division of our lecture founded upon it, namely, the sowing of this precious seed, knowledge. We have treated on the subject itself, its value, and fertility. The point that remains is the dispersion of this fruitful seed. There are very many ways of doing this, for instance—

BY EXAMPLE,—This is a very admirable, and perhaps the most successful of all other methods of dispersing knowledge, agreeable to the old adage, example is better even than precept. How well it would be for all parents and preceptors to bear this vividly in mind, and always act exemplary before children! remembering constantly that children are moral copyists of human actions, and so well developed is the organ of imitation in most of them, that they live out in public what they hear and

witness in private. Hence, all that have to do with children ought to bear in mind, that their example will contribute greatly towards either promoting or neutralizing the effects of lessons inculcated at school. That their example will prove either a moral sunshine, that will genially cause the seed sown to grow and thrive, or a mildew to blight it before the blade appears. O what a happy thing it would be, to have the two principal modes of instructing the young, to run in concord together, namely, precept and example, and never come into collision. Besides, we are to disperse knowledge.

Next BY OUR CONVERSATION AND DISCOURSES. He that useth the lips ought to have them well filled with wisdom, and he that ascends the desk must have knowledge in store ere he can disperse it. And what an incalculable boon is a well-furnished mind. The lips of that man will be a fountain of life, whose salutary streams will benefit his neighbours, and irrigate the furrows of him whose hopes are ready to die. We are to disperse knowledge.

Again, BY PATRONIZING SCIENTIFIC SOCIETIES. Well might we pity the towns where these are not established, and the maturing as well as the matured intellect that is not blessed with their mind-expanding influences! Our reason for making this

assertion is a cherished belief we have in our bosom, that these societies are splendid nurseries of much valuable knowledge, and golden means of dispersing information; of giving after education to the mind, and of opening the mental rose into its full blossom. Put a man of inquiring mind in a well conducted scientific society, and he will love to be all his lifetime learning. And we know not why he should be above this, while there is a lesson remaining unacquired, and when it will be otherwise it would puzzle the wisest philosopher to say; nay, it would baffle even the most exquisite genius who may profess the most extensive foresight into futurity, and the most accurate knowledge of things to come.

We feel necessity constraining us here to enlarge a while, as we have now introduced to your notice one class of adult-schools, which rapidly and happily increase in our land. Indeed the crowded assemblies that in some localities attend our scientific societies, and the avidity with which they listen to the melody of scientific thoughts, are pleasing indications of the growth of intelligence among us, and the onward speed with which knowledge advances. Now, to patronize these societies is neither more nor less than patronizing the extensive spread of that element that dignifies mind, and renders man more worthy of the station

allotted him by his Divine Maker and benign Benefactor.

We beg leave to observe, that these beneficial associations (we mean all kinds of scientific societies) ought to be very generally patronized, and the more general the better. Indeed, they ought to be liberally and promptly supported. Learned and professional gentlemen could hardly find an equal mode to this of showing their love to their country and to their race, namely, by abetting and encouraging such associations, and by laying out efficiently their literary acquirements for the furtherance of the public good. They would do service to their nation and to the age in which they live were they to set aside all those unbecoming little fears and jealousies which are unworthy of a place in noble and generous minds, and come forward boldly to aid in accelerating the speed with which knowledge seems to progress. We mean, little fears of having the trifling inaccuracies of their own acquisitions detected, and others to become wiser than themselves; fears that the world will too soon become universally enlightened, so as that different vocations will be forced to contend with the formidable light of a meridian day; or fears that light and darkness, or knowledge and ignorance will unseasonably clash or untimely come into too close a contact, and the disaster fall on the wrong

side—on the side of truth. But let such timid individuals join in the advancement of knowledge, and in the increase of understanding, and soon shall they witness a mighty change taking place in their own minds. Noble and liberal sentiments will be embraced, and a confidence cherished in their bosoms that truth will never be the worse for the sunshine any more than the summer produce is deteriorated by the genial warmth of solar rays; or the face of nature impaired when merging from the damp and dreary shades of a hoary winter by the refreshing and vivifying influence of the orb of day.

It is never detrimental to the profession of any gentleman, be that profession what it may, to pursue or teach scientific knowledge, or philosophically search into the mysteries of nature. In fact, the profession itself would materially gain in influence and efficiency, should its follower occasionally, but judiciously, adopt such a course, and step now and then over the boundaries of his unpopular and circumscribed sphere. Indeed, he would realize in his experience what a wise writer truthfully has said, that the arts and sciences bestow mutual assistance, and reflect mutual light, so as to be highly beneficial and efficacious when combined with professional knowledge. To some professions, verily, they are essentially necessary—

to all they are ornamental. They afford illustrations which render professional studies more easy to be understood, and they furnish supplies which are conducive to their complete success. In short, various intellectual pursuits, skilfully chosen and assiduously followed, can give proper activity to every faculty of the mind, inasmuch as they engage the judgment, the memory, and the imagination in an agreeable exercise, and are associated for one beneficial purpose. Like the genial drops from the heavens, when they have descended, they unite in one stream. So varied pursuits, with regard to the mind, might unite to strengthen and enlarge the current of thought and the flood of knowledge.


What shall we say, then, of the learned and the studious, whose sole profession it is to deal out knowledge by the hour, and freely unlock the treasures of understanding? Would they benefit by incidentally engaging in such a pursuit? Why, it might be said, who more likely than they? The fact is, they would immeasurably gain by having an opportunity presented them frequently of widening their range of meditation, of calling every organ and every medium of thought into action, of accumulating philosophical information, and of making that to be subservient to better purposes, and illustrative of the Divine page, as there is a

perfect agreement between the one and the other, as we have already intimated elsewhere.

Now clergymen of all denominations may not only benefit themselves, but they may bestow an inestimable blessing on the community at large, by simply frequenting and aiding such societies. This blessing may be effected in this manner:— They may become by so doing antiseptics in such promiscuous associations, or, if you please, they may be viewed and efficiently prove to be as antidotes in occasionally offering a corrective to those opinions, which may be evil and pernicious in their tendencies, and thus effect a public good by restricting evil and obviating moral danger; and, besides, the personal good that all divines would reap from such a practice would be multifarious and incalculable. They would acquire more comprehensive and copious views of the hidden wonders of nature, which would not fail to deepen their reverence for, and admiration of, her wise Author, under whose tuition, and in whose employ, they profess to be. Also, they would derive another invaluable benefit, even of having their minds divested of the ill effects of applying their thoughts exclusively to one subject, effects which are in every way unsuitable and unworthy of good men, and are frequently as follows:—A contractedness of disposition, a disrelish to occupations dissimilar

to their own, and a tendency to view others through a wrong and discoloured medium. Now, to prevent these errors in judgment, or correct them where they have taken place, let those gentlemen liberally lend their aid in opening some of the flood-gates of general knowledge, and with the wise bathe in those healthful, purifying, and refreshing streams.

Here we would say, in the words of an eminent Scotch divine, most undoubtedly do we rejoice in the advancement of scientific knowledge, and in all the success of all the means employed for its universal communication by which our age, and especially our country are distinguished. We have no sympathy with the apprehensions of those who are tremulously jealous of the spread of information. We are strangers to such fears, whether political, scientific, or religious. There is ground for congratulation, not for despondency, in the prevailing thirst for knowledge, and the zealous desire, on the part of those who are in possession of it, to gratify that thirst. By all means let it be quenched, and that to the uttermost. We rejoice in the multiplication of schools for all, of village libraries, permanent or ambulatory, of mechanic's institutions, of cheap publications, of scientific lectures, and in all the other methods by which knowledge, in various departments, is has-



tening to universality with all the pleasing stir and animation of interest which it occasions. It is calculated, in various ways, to confer present and ultimate benefit both on individuals and on the community at large.


We cannot exactly dispense with this subject without inserting a few additional sentiments, and we would beg leave to make a brief allusion to our own impressions and experience with reference to these beneficial societies in question. And, in making this allusion, we may forestall with an appropriate answer an interrogation that may occasionally steal into the reader's mind, which may be to this effect,—Why should a person, who has been arguing on behalf of religious education, write so favourably concerning these institutions, seeing that they are scientific ones and not religious? The answer is as follows:—Some nine or ten years ago, the writer was strongly prejudiced, in common with many others, against societies of this description, esteeming them as nurseries of opinions which militated materially against the higher interests of man, as well as those of the community at large. But, having found that these prejudices were the offspring of inexperience, and were cherished in blind ignorance, both of which elements tend invariably to warp and contract the mind, and yield aliment to the baser passions, and suspicions of

our evil nature, so now he is very happy to state openly and candidly that, after the little experience he has had, his judgment is radically and totally changed, and his present impressions are widely different from those he formerly entertained, so much so as to be diametrically opposite, having undergone an entire alteration.

Moreover, as to the fact intimated that these societies were suspected of being cherishers of evil and pernicious opinions, we feel no small pleasure in being in a position at present to deny the allegation altogether. Hence we would say, that the case is not so any more than this: there are certainly those found on their platforms whose minds are variously constituted; some who are very speculative, soaring, and ingenious; some who are chimerical, quick in argument, and loving a little sophistry, having not exactly the counterpoise against evil. Hence we would argue that the more need there is of an influence to join them, which might prove an equiponderant to counter-vail the retrogressive tendency of the human mind. Indeed, the objection, in our opinion, losing sight of self-improvement, forms a cogent reason why the individual making it should instantly unite, instead of standing aloof. And, further, if we are not very much mistaken, to occupy neutral ground amounts to something that may be considered

tantamount, speaking softly, to a moral offence, especially when we view the case in connexion with those that have the means, the ability, and the opportunity of so doing.

We may place the whole affair in this light—The evil, if such there be, that is to be found here, consists in this point, that we may as we have said already, come in contact with minds that entertain what may be designated wild and fallacious notions, and the platform being open for public discussion, such weeds will sometimes spring up. But then men of sober judgment ought to be there, as they are at full liberty to show judiciously, the worthlessness as well as the uselessness of these; and besides, they are welcome indirectly to suggest the best mode of extirpating them, and of placing some valuable exotics in their stead; and by the bye, young soils that promise fair to become luxuriant, will now and then yield weeds; and we must bear this fact also in mind, that these, for the most part, have in them some medicinal qualities; yes, and even the most noxious has its appropriate use, as a mere superficial acquaintance with botanical knowledge will evince. As in nature, so in the mental economy, a cross thought will have its use, and an occasional error will sometimes make the truth to shine with tenfold more lustre; and as an antagonistic power serves to strengthen the muscles



of animated nature, such an influence in the said societies tends to elicit talent, and bring a genius out of obscurity to enjoy the full gaze of myriad admirers.

We come, therefore, to this conclusion, that we can not expect scientific societies to escape abuses altogether, inasmuch as none other has nor does. Indeed, men are men in every associated capacity, and men, as such, are not free from contaminating evil; therefore, no combination on earth can be proof against such a casualty; and the exposure to perversion is no detriment belonging to the thing perverted, but to the cause of it. Hence, the writer has sent so unphilosophical an opinion as he formerly cherished for ever to the shades of oblivion, and hopes that his example will extend to universality. Truly these societies, each one of which, if under good and wholesome regulations, may be regarded as an attractive Pantheon of knowledge, where all the little, anciently so called, divinities are to be seen and admired; or as an emporium where all the intellectual commodities manufactured under the immediate superintendence of Father Philosophy, assisted occasionally by his wise daughters, the arts and sciences, are exhibited. And often have we had the unfeigned pleasure of witnessing some of the superior specimens of these articles presented before the

public, the superfine quality of which can not less than impress every spectator's mind, with the most favourable opinion of their beneficial tendency on the community at large, as well as induce him to prognosticate the high state of prosperity to which scientific commerce shall presently attain among the English people, who stand so high, already, in every other commercial respect, among the nations of the world.

Now we shall proceed to another happy method of dispersing knowledge, namely, by paying due and deep attention to Sunday schools. These are closely connected with the system under our notice. Raikes and Joseph Lancaster seem to be counterparts of one another in this respect. One concerned himself about Sabbath instruction, and the other about weekly education. And whatever becomes of the name of Joseph Lancaster, this we know, that that of Raikes will be ever memorable in the annals of Christendom, and in the grateful hearts of modern Christians, for having instituted such a simple but an effective scheme of educating the rising race in the knowledge of salvation. Indeed there are millions upon millions of children that have been learning, under the auspices of this felicitous scheme, the way to heaven. And there are hundreds of thousands of pious and praying teachers that devoutly stand forth as its efficient

patrons. The soil of the Christian church bears a loud testimony to its utility. The vineyard of Christ and the missionary field teem with living mementoes of its transcendent worth, and as the paramount importance of this is well known, we pass on.

Lastly, we are to disperse knowledge BY CONTRIBUTING TOWARDS THE SUPPORT OF DAY SCHOOLS. The importance of Education, and the inestimable value of it, ought to incite us to very munificent liberality in this cause. The prevalency of ignorance in the land, and the happy tendency of knowledge, add double force to the incitement. Then the adaptation of education and knowledge to the human mind will complete the climax. To furnish the poor of our empire with Education, is a work so formidable, that it requires the utmost exercise of Christian liberality, as well as any other influence that can be brought to bear upon it. Even should Government take the work in hand, yet there will be room enough for Christian munificence, as it is calculated that it requires nearly three millions sterling annually to educate the inhabitants of England and Wales. One might say that this would be an enormous expenditure ; at least the penny wise and pound foolish would deride the project, and shrink from the task ; but the judicious, in viewing the utility of knowledge,

and the benefits that would accrue to the world from the universal diffusion of it, would designate the said sum a mere trifle, and wisely, as well as worthily, laid out.

SECTION VI.

Scripture Arguments for Promoting the Good of Society.—
The Law of Reciprocity the Antitype of Gravitation.—The
Moral Effects of the Present Age on Future Generations.—
Sympathy the very Bond of Society.

HAVING shown, we hope satisfactorily, that Education is really a boon, and that the general diffusion of knowledge would incalculably benefit the individual man, the nation, and the world, naturally, secularly, scientifically, commercially, politically, morally, and religiously; and having demonstrated that both the source and the stream, namely, Education and knowledge, are conducive of the utmost good to our race. We shall now proceed to prove by the spirit and from the language of the New Testament, that it is a Christian duty to diffuse good, to promote Education, and to “disperse knowledge.” “But to do good and to communicate forget not, for with such sacrifices God is well pleased.” It is unspeakably interesting to find such a passage as this in the word of God, containing as it does a plain injunction upon all Christians to exercise the utmost kindness towards others, and widely open the helping hand of the

most munificent charity. And Oh, how condescending the great Jehovah seems in this respect, to be well pleased with only receiving back his own ! Nay, he speaks in his word in a very peculiar style of Christian benevolence, that arises from real principle, "He that hath pity upon the poor lendeth to the Lord ; and that which he hath given will He pay him again." Prov. xix. 17.

We may quote a parallel passage to the above. The great apostle of the Gentiles says, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good, that they be rich in good works : ready to distribute, willing to communicate, laying up in store a good foundation for the time to come, that they may lay hold on eternal life." Now what an extraordinary passage is this. How it enters into every minutiae that can be connected with Christian charity. How minutely it dissects the organ of benevolence ; what an extensive scope it gives to it, and how it lays it open to our closest attention. And withal, the Christian is to be strictly charged that this should be the case with him. And where is the enlightened believer that reads this passage, and fully understands it, but what will readily acknowledge that God's way is the best way after all of laying up

in store a good foundation for the time to come? and really it is a noble way, a beneficial way, a dignified way,—being rich in good works, ready to distribute, willing to communicate. “Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

Again, the peculiarly generous spirit that pervades our motto urges us still to add another New Testament sentiment, and it shall be that eloquent and comprehensive saying of St. Paul, in his Epistle to the Romans, “None of us liveth to himself.” Momentous words, containing a striking sentiment, “None of us liveth to himself.” What a lovely harmony subsists between this important passage and our engaging design at the head of our lecture, “The lips of the wise disperse knowledge,” “None of us liveth to himself.” We certainly discover herein the outgoings of mutual sympathy displayed in a beautiful manner—the outbreakings of love to our kind, and the overflowings of generosity to fellow immortals; nay, we discover here a most admirable development of a law that enters essentially into the very constitution of the whole of God’s universe, namely, reciprocity. It is surprising how the great Creator has made all things throughout his boundless dominion subservient to one another; yes, he has submitted every thing to the law of mutual de-

pendence, or the law of reciprocity. For example, the genial sun and rain of heaven must sustain vegetation; the vegetable kingdom must support animal life; living nature must cherish mutual sympathy, ere prosperity and happiness attend it. The beast of the field, the fowls of the air, and fish of the sea, must subserve man. Human beings must help and depend on one another; to wit, the young are to derive instruction from the experience of the aged. The poor are to be relieved from the superabundance of the rich. The ignorant are to be enlightened from the stores of the wise; and even future and remote ages are to be widely influenced by the past and present generations. "None of us liveth to himself."

The sentiments that we have given utterance to are truly scriptural, although we have embodied them mostly in our own phraseology. Hence we are warranted to enlarge a little more on the law of reciprocity, which is the great antithesis of the mysterious law of gravitation, or rather, we discover an intimate affinity between them both. Now this wonderful principle pervades the whole of nature, and is found in full force in either form in every department of the wide and beautifully varied universe of God, whether that be deemed physical or metaphysical, material or mental, moral or religious. Yes, the eye of true science can discern

it in continual and complete operation everywhere, in every natural or chemical combination that occurs, and in the formation of all kinds of communities, whether they are human or angelic, stellar or solar, social or scientific, political or educational, whatever the nature might be, this great law may be detected there, and witnessed in full and evident operation.


In the physical constitution of things, we view it in its first form under the name of gravitation; and here we perceive it in the cohesion of indivisible atoms, forming themselves into an anatomical accumulation we call the pebble, then into a huge rock, then into a magnificent mountain, then into a ponderous globe, then into a solar system, then into an awfully stupendous stellar universe, consisting to the knowledge of human astronomers of eighty millions of fixed stars, each one of which is a sun illumining a system of its own, and is considered to be forming a compact and ingenious machine, which is continually gravitating and moving around a mighty centre, supposed to be the seat of the *primum mobile*, the first moving cause of all things, or the inaccessible residence of the great "I Am."

Again, this law in question might be detected in full action even in the crawlings of every variety of vermiform creatures—even in the myriad evolu-

tions of all the winged and feathered tribes : even in the fall of a mellow apple or an autumn leaf. Nay in the revolutions of the planets around our sun, or the satellites around their centres, or the mysterious comets along their anomalous courses through the bosom of measureless immensity. This law, or force, or principle, or whatever we may call it, is the cohesion we discover in various modifications throughout the whole constitution of nature ; and although we suppose it proper sometimes to change its name, and call it reciprocity, when entering on metaphysical considerations, yet we may conceive notwithstanding an identity between them, at least as far as types and anti-types are identical, as far as the shadow and substance are one. Hence, in the material world, the attractive law, or the cohesive principle we call gravitation ; and this is the philosophical type or shadow referred to. Then in the immaterial world the principle of mutual dependence or interchange, we call reciprocity, which is the scientific anti-type or substance under our notice. In connection with the last idea, in a great measure, the inspired penman truthfully and beautifully said, "None of us liveth to himself."


Moreover, we shall still pursue our observation, that the great law of reciprocity might be detected in unremitted operation every where in nature

whether we look at the concreate economy, or aquatic, or vegetative, or mineral, or animal, or whether we inspect human economy, it is seen there as evident as daylight, in unceasing action in the continuation of our race—in the character of our commerce and manner of living: in the very existence of our towns and families: in the constitution of our kingdoms and cabinets: in the formation of our cities and corporations: in the very being of our divers systems and societies: schools and committees, communities and combinations of every description; yes, it is seen in all kinds of economies, whether vital, civic, or physical, commercial, social, or political; nay, in a special manner it evinces itself in the mental, religious, and moral ones. For instance, in the mental economy, we perceive it in full force, in education and in divine Providence, having thrown the training of the young into the province of the prudent and benevolent, and the dispersion of knowledge into the lips of the wise. In the religious, we find it developing itself very beautifully in this remarkable fact—the origin, progress and subsistence of religion being made dependent on the use of appointed and adapted means; and moreover we clearly see it in the moral economy, namely in the effects of example and training on the future man, and the influence of the past and



present generations upon succeeding and remote ages, as well as in the intimate relation that subsists between time and eternity.

O man, think not that thou art the mere creature of to day, or a cypher only in the vast sum of human existence! No, no, thy nature shall not perish, though it may decay, and thy life ought to be a real figure in the great account. Such is the lesson taught thee in the pages of the New Testament, and such a lesson ought never, never to be forgotten. There is another found there that ought to be as deeply and indelibly engraven on the memory; and that really ought to exert a salutary rather than a pernicious influence on posterity: viz., that all of us are living now for futurity, and that presently we shall be living in futurity; nay, that we are already invested as it were with immortality. Every thing connected with life seems to bear this impress; for why should the misery of others cause a sympathetic thrill in the bosoms of spectators, or the happiness of a few affect and attune sometimes the state and feeling of the multitude. The answer is at hand—because in the Divine economy we are placed in a synthetic, rather than in an isolated state. We are to reciprocate with nature around us, whose primary and prevailing law is sympathetic interchange. This is the reason why the father loves his child



and leaves him his estate. This is the reason why children become imitators of their parents, and why the young are such accurate copyists of their elders; and this is the reason why the example of the present race influences the succeeding one, and why that again is transmitted down, amplified of course, to the following, and the following and so on. And hence you perceive we are not destined only to live ourselves in futurity, but our actions also: and these will exist not merely in memory, and in their influence on ourselves, simply, but in their diverse effects on the surrounding and succeeding society. "None of us liveth to himself."

Human life is very appropriately compared to a quiet lake, and our manner of living to a stone thrown into it, and where the stone falls it creates an immense number of encircling waves, succeeding one another, and extending wider and wider until they reach the distant shore, so it is with our present life: it has a very powerful bearing on future ages. Yes, our mere demeanour in life and our solitary example, will tell, more or less, on posterity, hundreds and thousands of years hence. Just like the encircling waves reaching the shore, and beating at length against the sandy beach, though ever so distant and remote.

This is a tremendous thought, a thrilling idea.

when properly considered and applied to human conduct, example and actions. How well it would be for all to bear it perpetually and vividly in remembrance, and be ever conscious of this fact, that we are now actually living and moving among moral mirrors, who are in every direction reflecting us to the very life, or among intuitive limners who unconsciously yet accurately are drawing our moral image to the last lineage, or among living photogenic machines who are copying to the minutest item the fac-simile of our moral man, and will unerringly transmit it down to unknown and very remote posterity. Now what must such a thought as this be to a wicked, immoral person : must it not be appalling in the utmost degree, for no one on due reflection would like to have his moral deformity perpetuated, or his vices stereotyped, or his ill example copied. But if any lives ungodly in the present world, it is absolutely impossible to escape this predicament, on account of the train of thought we have now been following out "None of us liveth to himself."

You then clearly perceive that the Divine being has wisely instituted the human family as a vast educational establishment, and our present life the schooling period of our existence. Here during the days of mortality we learn the rudiments of

futurity, we learn to read and write our momentous destinies to calculate the incidents and vicissitudes of our present career—the perils of the wilderness—the map of the way that leads to happiness—the sublime notes of angelic music—the geometry of the world to come and the astronomy of heavenly glory. Yes, here especially in christian lands we learn the plans and ways of infinite wisdom—the developements of the divine character—the advancement of the best of knowledge, even the philosophy and the sciences that will survive all material things which are none other than the revealed religion of the bible. Hence we would say as this is the philosophy of eternity, they that make the greatest proficiency in it, are the men of renown there—as the sincere practice of real religion in its various parts may be viewed as the sciences of that world, so they that best follow that out are admitted Fellows of the Royal Society above. And as the theology of true religion is the saving and heartfelt experience of it, so they that attain these qualifications are those who shall receive from the Saviour's hand the diplomas which will signalize them among their brethren. O what a privilege it is to be a good scholar herein, and to be regularly advancing in the knowledge of piety, of God, and of Heaven.

Let every one emulate his fellow in being extensively useful, and in aspiring after celestial acquirements.

Having now attempted an illustration of the unparalleled law of gravity in its moral aspect and bearing, we would do well ever to recollect this fact, that it is the great regulating power in the Divine hand, whereby order is maintained in his universe, and existence preserved; and it is a power that essentially and equally pervades all things, all essences, and all places, matter, mind, solids, fluids, air, vapour, earth, moon, sun, and stars. But in our illustrations we have taken only a very hasty glance at the said law; yet we intimated that it bears various names relative to the object referred to, which is an idea that we would wish still to maintain—such as gravity, in connexion with matter, whereby globules form themselves into fluid accumulations, and atoms into solid masses, globes into solar systems, and those systems again into a magnificent universe. In chemical processes it bears the name of affinity, whereby molecules of the same nature are attracted together, to form mineral collections or beds. In animated nature it is called reciprocity, whereby civil, social, and universal prosperity is effected and perpetuated. And in the mental and moral provinces of the wonderful works of the great Su-

preme, it becomes so attenuated as to warrant us to give it the name of sympathy. Yet all these various appellations are but an extended idea of the one great and mysterious power alluded to—gravitation; and although in itself mysterious, yet it is real, evident, and incontrovertible.

Hence we would come at length to the point to which our thoughts have been all the while gravitating, namely, to assert that for the maintenance of this law, the various inequalities or gradations we discover in society and in nature, subsist; for instance, had it not been for the greater, the lesser could not be attracted: and we might further say, had it not been for the higher, the lower could not be supported: so we would add, that none ought to cavil at and feel petulant with such a Divine arrangement as this, especially as herein the infinite wisdom, and the unfathomable goodness of the great Inscrutable might be admired and adored. The knowledge of this generally diffused throughout the bosom of the social world, would spread a tide of contentment, and rise to overflowing a flood of felicity over our race, that would prove salutary and extremely beneficial; namely, an accurate comprehension of the Divine wisdom and goodness, in imbuing all things with the influence of gravitation. Or, if you please, in interlacing the universal

constitution of his works in an incomprehensible manner, with the sensitive cords of the tenderest sympathy, somewhat similar to the mysterious plan pursued in forming the fearful and wonderful mechanism of man, whose frame has been intermixed with many millions of exquisitely fine fibres, which in the aggregate, make up the system we call nervous; so gravitation, only on a more extensive scale, is, as it were, the nervous system of the universe, and the sympathy we have been speaking of might be deemed as that set of nerves that intersect the seat of vitality, and interweave the functions of life. Therefore, as the healthy state and action of the ganglionic nerves claim considerable attention to preserve the prosperity of the human frame, so it is precisely in the social world, for that is the part that seems in any way under our control; if sympathy be wanting there, we soon discover signs of disorder spreading themselves, but if this be in a healthy action, how the whole face of things flush with the finest bloom, and the whole social body becomes full of activity, vigour, and joy! O how desirable to the existence of society, is sympathy to the poor—sympathy to the ignorant—the wealthy ministering to the wants of the needy, and thus causing the heart to glow with the liveliest feelings of gratitude, and the lover and possessor

of knowledge imparting to the rude and illiterate the light of wisdom and understanding, so as to raise him in the scale of intellect, and make him a fit associate for his fellow man. Such a state of things would soon improve our families, the nation, and the world.

SECTION VII.

The Proper Agent in the Diffusion of Education—The Growth of Knowledge Corresponding with the Efficiency of the Teacher—School Masters Wronged—The Discouragements of British Teachers—The Character of the Masters at Present Employed in our British Schools—The Normal Establishment in the Borough-road, and its Honourable Secretary, H. Dunn, Esq.—The Welsh Normal School—Female Education—Knowledge in the Next Century—The Cottage Scene—Our Days Impregnated with Great Events—The Acquisition of Knowledge Urged upon All.

AMONG the general thoughts that have hitherto proceeded from our pen, many special observations might be found on Education, and on the system we are advocating, especially when we adverted to the religious nature of the latter, its unsectarianism, its catholicity, its capability of rivetting information on the mind, and the pleasant and easy mode of instruction resorted to by it. There may be found also, some special remarks upon knowledge, and the various modes of dispersing it abroad. But glancing over our motto we discover yet one point still remaining unnoticed.

The agent—"The lips of the wise." Here we seem to have a figure that rhetoricians would call a synecdoche, whereby a part is put for the whole, or vice versa, that is, the lips are put for the man of wisdom. In connexion with this part of our motto, we would observe.

That the agent must be a living man.—For the lips must be moved, before they can effect the dispersion of knowledge, and they must be moved not mechanically, but with life. The lesson we would suggest from this remark is as follows:—that an instructor of others ought to be a man of quick understanding, or as Scripture expresses it, "apt to teach," that is, he ought to be an adept in the art of communicating edifying thoughts and instructive information. So a teacher of the young ought to be a man of considerable mental vigour—of a zealous, lively temperament—of persevering, active habits, and of very firm resolution, having "the lips of the wise."

This part of our motto seems also to imply the character of the agent. He ought to be as the expression warrants, a man of wisdom. The lips of the wise—yes, a teacher of knowledge certainly ought to have a goodly store of wisdom. And of all offices, none, except the Christian ministry, requires so much unfeigned wisdom, as that of an

instructor of youth. A person that seeks and fills such an office, needs to have much ingenuity, discretion, patience, shrewdness, penetration, and knowledge—yea, knowledge of an extensive, useful, accurate, and general character, applied to human actions, and embodied in human life. For the meaning of wisdom is nothing else than knowledge put in practice. “The lips of the wise disperse knowledge.”

Suppose we were to picture before us a vast concourse of children, and multitudes upon multitudes of young people in a state of unqualified ignorance, and subjected to that sad blight of human weal and human improvement, parental poverty. But let us suppose that provisions were made, by the kindness of the munificent and the solicitude of a paternal government, to supply them with the elements of learning, and with the streams of wholesome knowledge; the question would be, What sort of masters ought to be placed over them? Why, the ready answer is this, Not foolish, uncouth, uninformed men; else, in such a case, the result would be as deplorable as the experiment. But place well-educated, prudent, and wise masters in such an office, the consequence will be of the happiest description. The moral field will soon become full of verdure, and squalid poverty would yield up its innocent captives to the

free guardianship of competency, honour, usefulness, and felicity. Information would rapidly increase; society would improve; cunning workmen and shrewd mechanics would abound; our merchants' offices would be well filled; our scientific desks and evangelical pulpits would be worthily supplied, and the march of knowledge would no longer be an enigma; but it would become everybody's theme, and in every one's mouth.

In connexion with this, we would observe that the growth of knowledge will ever correspond with the character and efficiency of its teachers. This is the case in every branch of learning and every department of education, whether it be elemental, classical, commercial, scientific, moral, or religious; or whether it refers to lessons received in youth, or those acquired in maturer years, the efficiency or non-efficiency of our instructors long remains prominent and palpable. Hence how necessary it is to pay due attention to the mental and moral culture of masters, and exercise proper watchfulness over their efficiency for their work. How absolutely necessary it is to imbue their minds very deeply with all knowledge, as well as with the heavy responsibilities devolving on such a functionary. Could we have a very large band of intelligent, serious, and devoted men who were

thoroughly conversant with the British system, and with the nature of mind, and mental discipline, and withal loving little children, we should very soon witness our land covered with intellectual giants, and the hearts of all philanthropists filled with boundless admiration and thankfulness.

Here we would embrace the opportunity of expressing our affectionate sympathy with those that are engaged in the noble work of disciplining the young. This office, though arduous, and anxious, and of the greatest importance to society, has never been overvalued, nor those occupying it overpaid. Many there have been who were prone to overrate some stations in life; but the moderate esteem in which this honourable profession has been held in bygone days deteriorates rather from the intelligence of our ancestors, and loudly proclaims the darkness of the clouds that hung over the middle ages, as well as the materialism with which ignorance can invest even the immaterial spirit, so as to induce some to consider the body, and not the mind, the man. But, rejoice, O ye heavens! and shout for joy, all ye wise philanthropists therein! things are commencing to wear a different aspect in the nineteenth century. Mind begins to claim attention. The intellect is about to be regarded as the crown of humanity. The cultivation of the mental powers, as the true

source of happiness ; and knowledge as the element that befits the high position and dignity of our race. Do not all these intellectual revolutions augur very clearly that there is a hard struggle going on between light and darkness—a severe combat between knowledge and ignorance ; and may we not consider the whole as a circumstantial evidence of the dawn, if not the growing morn of a wonderful era ? or, at least, we are certain of this, that far better days are advancing on the profession under notice ; and as mind will be appreciated, and mental acquirements valued, public esteem of the said office will also augment, and remuneration increase in due proportion.

Moreover, it reflects no small honour on those benefactors of humanity who aspired to this enlightening profession, under the disadvantages arising from the long reign of ignorance that happily now seems to be passing away ; disadvantages which were doubly increased by the tendency of the surrounding gloom to depreciate this office, and to depress the amount of entitled remuneration ; surely the perseverance with which they prosecuted their patience-trying and toilsome work, ought to gain them an enviable position in the estimation of a considerate world ; and it ought to place them beside the philosophers of antiquity, who, in similar employ, incessantly

laboured, and successfully toiled, notwithstanding the ingratitude of the populace and the grievous opprobrium which they were destined to encounter.

However, we would wish chiefly to testify herein our tenderest sympathy with British schoolmasters, on account of the numerous and varied discouragements with which they are beset. But before we shall refer to these, we would premise that there is no employment without such appendages, and that these vary according to the nature of the calling; also much attention is required to the state of one's own mind, as the temper frequently is a prolific source of uneasiness and mortification. Yet it is taken for granted that a teacher of others has mastered himself, and can curb his own propensities at pleasure; always remembering that true and divine proverb, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

Some of the said discouragements, we are aware, arise from local committees; namely, there are members belonging to these who now and then are rather officious, and who occasionally give no small discomfort to the functionary employed. The motive may be economy, or, on the other hand, it may be worthy anxiety for success.

However, care ought to be exercised not to cramp the teacher, nor fetter him in his work, nor yet come in collision with his influence over the school and his pupils. In some localities, committees reflect the highest credit on themselves by becoming co-workers, and not obstructors, to the master. This they may do very efficiently, by frequently visiting the schools. We are sorry to record, but we are constrained to do so, that this essential branch of the British school system is, alas! left to languish in too many districts. It is too much overlooked and neglected in most places. Were members of committees and well-wishers of Education, conscious how much of the vitality of the system subsists in this simple affair, they would feel, we are inclined to think, more interest in it; and, loving to aid the dawning intellect, they would frequently surmount trivial obstacles, and often enter the schools, examine the classes, ask questions, reciprocate knowledge with the children, and direct their attention to this and that branch of information. Thus, they would give an incredible impetus to learning, and encourage, in no small degree, not only the minds of the children, but that of the master himself. Now, we have allowed these remarks to flow from our pen, because we know some instances of discouragement felt by teachers, on account of the lack of these

little offices being kindly performed by friends who wish well to the rising generation ; and, besides, the real motive in making these animadversions has been improvement, and that solely and simply.

The other discouragements are rather incidental to the office, therefore we hardly need to enumerate them ; such as those that arise from parents who undervalue Education, and who are reluctant to concede to the teacher his proper authority over his pupils ; or such as those that arise from the children—the waywardness of some, the volatility of others, the gaiety, the forwardness, and cunningness of many, and the dull and slow progress of most. These, we are aware, are puzzling and very trying to the mind ; but do they not serve to whet ingenuity, and set the inventive powers on the alert to devise plans to overcome such obstacles ? Yes, most assuredly, the case must be so. Hence we would affectionately say to those whom it may concern—while we sympathise, we would encourage. No human being yet has found a work without having some discouraging incidents attending it, although we confess that many employments have a multiplication-table belonging to them. And so it is, in reality, with mental culture. When a person enters upon the work of cultivating mind, then he comes to a field that luxuriates most under

the effects of the original curse. It is the very wilderness of the fall. Therefore, patience must have its full sway over the minds and feelings of preceptors and teachers.

Once more, the discouragements we shall now name are not only incidental but essential to the office, namely, the confinement attendant upon it, and the monotony, to the master at least, of going over the same routine day by day, &c. These we shall meet by way of counsel, which we would convey in the following sentences. Without fixity of purpose, no extensive and permanent good can be effected: and unless a workman takes pleasure in his employment he cannot excel in it. We have had the satisfaction of meeting with very many masters who find their happiness in their work, and their chief reward in their happiness; while the few that labour in it, find it a toil and a vexation. But when the value of a mind educated is kept in view, and the effects of good instruction on the future man, toil becomes a real pleasure, weariness trivial; mind improved and man enlightened, esteemed above all perishable treasures.

We would here candidly and unequivocally state our opinion, as far as our knowledge extends, of the teachers occupying our British schools at present. Our testimony, of course, will be valued according to the extent of our information; there-

fore we would just intimate, that for the purpose of forming a correct judgment on this subject we have visited some hundreds of British schools, and having made this statement we shall proceed, and say that we have found the teachers, with very few exceptions, a select, well informed, and worthy set of men. And we would add, that they are men of patience, of tact, and of considerable promise. All this might be attributable, of course, to the efficiency of the preparatory training undergone at our Normal school, in the Borough-road, London. And it would be but just to observe, that the exceptions alluded to are among those that have not attended a preparatory establishment.

Now the character of our Normal school in the Borough-road is so well known, as not to need any animadversion from us ; and that of its excellent secretary, H. Dunn, Esq., is no less so. Who has identified himself by this time with the British system as much almost as Joseph Lancaster, by the steady, even, and judicious course whereby he has for many years attended to the affairs of that excellent establishment. His kindly conduct and paternal solicitude for the masters that have been under his superintendency are his crown and his glory. And really it is delightful to ascertain the high sentiments entertained of him by all the teachers that

have had the pleasure and privilege of knowing him. We would say more, were it not that we are speaking of the living ; and lest we offend delicate feelings we desist ; but this we would add, that here we have a sterling pattern for future secretaries of Normal schools. We might subjoin, that the excellent secretary chosen for South Wales, the Rev. J. Davies, M.A., has our best and warmest wishes. And we rejoice also that the Welsh Normal school is located where it is, as it will have to enjoy the warm and efficient support of the Rev. J. Griffiths, the able tutor of the Dissenting College in the same town. Besides, we unfeignedly trust that the said Normal establishment, lately commenced at Brecon, will in every sense of the word rival that in the Borough-road ; then both countries will intellectually smile together, and vie with one another in intelligence, if not in wealth.

We have not said a word hitherto upon the sex to be educated. For we did not intend to advocate the one to the exclusion of the other ; nor did it enter into our design to give the least precedence to either. The claims of both are imperative, yes, superlatively so. Yet, inasmuch as there is a proneness in many quarters to overlook and abate that of the female, we would beg leave notwithstanding, to proffer a word upon that. Let the male sex be liberally educated, and be put in pos-

session of the key of knowledge. But our humble opinion is this, that as long as the female is neglected, the complete enlightenment of the world will be materially retarded. Yes, the chariot wheels of knowledge would really find a heavy drag upon them that would be truly detrimental to their progress, and a superincumbent weight that would inevitably obstruct their speed.


Here it might be remarked, that the man who will hazard the assertion, that the daughters of Eve should not be educated, or should taste but sparingly of the nectar of learning, should very soon find himself in a predicament, and the sooner the better, because he aims thereby, unconsciously it might be, yet he does aim at the subversion of great and primordial principles. The principle, for instance, of healing the fountain that the streams might be pure. The principle of laying the axe to the root for the purpose of destroying the corrupt tree. And the principle of the durability of first impressions on the human mind. Now, viewing these and kindred principles in a right light, all would readily and frankly admit, that woman ought to be invested with the most substantial knowledge—with good and solid learning, if not erudition ; because it is her province, if not her prerogative, to mould, in a superlative manner, the character of our race ; and it is hers

to give first impulse to the moral feeling, by producing early impressions on the mind—by drawing upon it the first lineages of the moral man, and by imparting primary lessons to the dawning intellect, and to the young inquirer after information.

Woman holds a sceptre over our race that is magically if not really omnipotent, which may be demonstrably proved to be the undeniable gift of nature and of God; yes, we can substantiate our assertion, and even add, that she grasps as it were in her hand, although to some unconsciously, the destinies of our world. Now we have not gone too far in making these bold statements, for it is no hard task to establish them again on grounds which are as immovable as they are sound; for instance, behold her bending over the cradle of our race, and with her heart throbbing with maternal fondness, she incessantly watches the first smiles of the embryo man, yes, and with the glow of a mother's love, she carefully notices the gradual unfolding of the bud of humanity. Witness her with her tender caresses and soft sweet ditties, alluring as it were the dawnings of intellect, and prompting the risings of reason to its empire and its throne. And again witness her:—the mother is to be the foremost of all in teaching the faltering lips to lisp the name of Him who is to be adored by all. The

mother is to be the first to train, with her fostering care, the human sappling to grow upright, and the tendrils of his mind to entwine around the sacred tree. The mother is to be the first to direct, rightly, the young and anxious traveller to eternity. Who then would not say that woman ought to have all the elements of knowledge at her command, that she might become, under God, the moral as well as the natural mother of our being.

Now, viewing things as they are, and as they seem ever to have been, we may most certainly come to the conclusion, that woman's position and a mother's responsibility have been but seldom if ever properly considered ; else, female education would be regarded in a different light.—Our foremost care would be to impart to the fair sex the utmost mental culture, and that for the purpose of safely securing the introduction of the salt of knowledge into the spring of humanity, that the streams thereof, by the blessing of heaven, might be healed ; yes, in woman's education a very superior object ought to be kept in view, to that which seems, alas, to obtrude itself into the case of many, in certain circles of society. Verily the delicate fair ought not to be educated for the purpose of being an alluring mark for the licentious and the debauchee, or an enticing snare to the votary of mammon, nor yet for the purpose of



decoying the lofty looks of the scented fop, nor of humouring the capricious taste of the conceited coxcomb, but to be an helpmeet for man—a suitable companion for the lord of God's creation—a worthy mother of the sons of immortality—and capable of joining with her beloved in setting the best example before her offspring, and in furnishing such with useful information.—“The lips of the wise disperse knowledge.”

Thus when both the male and female shall have received the key of information, what shall we not witness, and what may we not expect? Surely our world would be intellectually revolutionized, and filled with the purest knowledge. Ignorance would soon become excluded from the abodes of men, and poverty and misery would perish together, descending in company to the same tomb. The ground of such expectations would be as follows:—Woman would be glowing with intelligence in the domestic circle, living there as a queen among her domiciles. Her contented mind and her placid smiles would early affect the next generation while yet in the cradle in the state of infancy, and her wise and weighty counsels would imbue the minds of the little ones with prudence and piety. Yes, her judicious demeanour would animate and command respect from all her well trained dependents, and her edifying society would

always form a powerful magnet to attract him who from principle shall have chosen her a partner for life. Of such an improved family circle the fire-side would be too hallowed for misunderstandings to subsist, or to pay even a transient visit, because as it regards the ruling power, there would be but one mind as it were dwelling in two bodies; and those material tabernacles again would not come into collision, because both of the governing counterparts would be full of light, as the husband as well as the wife is supposed to be an embodiment of intelligence, diligent in his calling, managing well his worldly affairs—ever mindful of the comforts of his home and the happiness of those whom he loves.

But we may notice the cottage under such an improved state of society: for it might be naturally concluded that we have been speaking of a somewhat higher circle, as we alluded to dependents. But the cottage would have an air of comfort and of cleanliness under the reign of knowledge, that would bid everything that mars the domestic circle to be gone. For there would be the husband with a well trained mind viewing his life-companion, not as his beast, but as flesh of his flesh, and bone of his bone, as it is scripturally expressed; taken originally not out of his feet that he might trample upon her, nor yet out of his hands that he might

belabour her, but out of his breast, to show how dearly she ought to be beloved; and a rib that probably covered the heart, intimating that she is truly the nearest and dearest of all earthly relatives; and he would regard also his beloved offspring as the precious gifts of heaven, entrusted to his care, for the purpose of bringing them up in the nurture and admonition of the Lord. For it is supposed all along that religious knowledge runs a parallel course with Education, and such an accompaniment would refine greatly and sublimate the state of feeling every where. However, there would be the husband with his mind well furnished with knowledge, viewing his family in a right light; he would go through his daily toil with a light heart, and return at even to the bosom of his household, as the needle is drawn to the magnet— attracted as to the polar centre of his happiness. For there his prudent wife would be ready to receive him, not as a scold, for she is supposed to be intelligent; nor as a vixen, for she is exalted by knowledge above the brute; but all the housework done, the hearth clean and warm, the house fit for a prince to enter it: yea, everything in its place, and a place for every thing; and the countenance of the wife glowing with intelligence as well as love, so as to give a fresh impulse to the finest feelings of the husband's heart. The cheer-

ful repast over, the whole family would range themselves around their happy fireside—the husband on the right, and his better-half on the left—their offspring around and between them—a family at peace, really living in the affections of one another.

Now let us take a survey of an evening spent in this cottage scene. Comfort prevailing everywhere through prudential care, and plenty through economy. They would have of course their library of select works and choice volumes, the contents of which once flowed from the pen of the learned ; some on divinity, others on the various branches of philosophy, etc. The first part of the evening they would compose their minds by each reading a work suitable to his taste, and after a while they would relieve themselves by conversation, not on the silly tales of by-gone days, but on topics suitable to intelligent beings. The mother would begin perhaps the conversation upon some pious and familiar subject, and the father would readily join her, and with his goodly store of knowledge he might occasionally bring a fresh supply of information from the volume on divinity, he might have been previously reading, and thence enlarge on the developments of redeeming love, the excellency of the Saviour's character, the freeness of his salvation, the suitableness of his blessings to promote

human happiness, and the adaptation of all to man in every clime and every age. The eldest daughter having been reading scripture history, would refer to the details of the account we have of Sarah the first wife of the father of the faithful, and Rebekah the life-companion of the son of the promise, and the interesting and affecting narrative recorded also of the pious and only daughter of Jephtha, etc.

The eldest son then would say,—“It is pleasing to hear and read the wonders of divine love as recorded in Holy Writ, and it is very instructive to peruse the simple facts of history related in Scripture, but withal to know the wonders of philosophy forms a beautiful appendix to scripture knowledge. It is also exceedingly pleasant and satisfactory to find that philosophy and scientific discoveries so beautifully harmonize with Divine revelation.”

“Yes, my son,” the father would say, “and I always consider it a strong indication of the wonderful ignorance harboured by our forefathers, for some of them to have supposed that there was a clashing between the book of nature and the book of God. Such doubts must have arisen from a deficiency in their knowledge of each of those interesting volumes. Were they fully and equally acquainted with the contents of both, they would not discover any contradiction in either. However, information was not so general then as it is at

present; those incredulities that were formerly cherished, have vanished away before the sunshine we now intellectually enjoy."

"That is very true, father; but conversing some time ago with neighbour La Croix, who I suppose must be a Frenchman, as his name indicates, he appeared to be still on the doubting side of the question—our subject of conversation was the sublime science of astronomy. He referred to Joshua's miracle, when he prayed that the sun, according to the English version, should stand still; but it is very striking that the word in the Hebrew language is *dom*, that is that the sun should be dumb or silent upon Gibeon, or that it should not speak or exercise its daily influence over our earth, so as not to cause it to revolve upon its own axis; and this might have been very easily done by Omnipotence, without causing any jarring in the solar system; for there was no need of any intermission to have taken place in the annual motion of our earth, to grant a full answer to the prayer of the Hebrew general: also in as much as this cessation was to take place in the rotation of our earth upon its axis, it was but natural for the moon to cease revolving when the cause of her revolution had become inert.

"I see my brother is startled. What is the matter, John?

“ Why, you have touched upon a subject that has been puzzling my mind very much of late. I have been trying to find out in reading and studying, what power that can be which is propelling our moon around our earth; for I have been thinking, were the moon travelling from west to east, instead of from east to west, in such a case the problem might be easily solved by supposing it superinduced in its course by the diurnal motion of our earth; but as the moon goes contrariwise, that point has completely baffled my mind.”

“ Well, brother, I see you are in a labyrinth, and you labour under a mistake. The fact is, the moon travels from west to east, though it seems to a superficial observer as if it were otherwise; rising, as the term is, as it does, in the east, and setting in the west. But this is an optical illusion, effected by the velocity with which the earth revolves on its axis; accomplishing, as it does, nine-and-twenty revolutions and a half while our satellite effects but one. However, as the subject belongs to a class that might be considered intricate even in the science of astronomy, I shall fully explain it to you at another time in connexion with that great law of gravitation, discovered in a very simple manner by the celebrated Sir Isaac Newton. But I felt strongly inclined in com-

mencing our conversation to refer, for the benefit of my younger brothers and sisters, to the wonders of philosophy I have been just reading.”

“ So you may, my son, presently, as it is not very late yet. But let me mention first, a very weak and silly objection raised formerly, when ignorance very much prevailed, against the validity of the New Testament. And I would relate it, because it alludes to the science of all others, I think, the most interesting,—astronomy. And besides, it palpably exposes the scientific ignorance [of the objectors. Many were in the habit of asserting that the extraordinary and miraculous darkness that occurred at our Saviour’s crucifixion may be attributed to a solar eclipse. This reckless cavil against the very foundation of our best hopes, was sometimes made by men professing scientific knowledge. But how substantially ignorant they seem to have been both in Scripture as well as in astronomy ; for did they but superficially study the subject, the fallacy of the statement would almost paralyze their tongues, and their dense mental darkness would be blown away by a hurricane of conviction in three different directions : for a solar eclipse never happens but at new moon. Yet the said darkness occurred at full, as the Jewish passover, when our Saviour was crucified, was held at that season. Also a solar eclipse is always cen-

tral at a given point, but the said miracle was a general darkness all over the land, and extended even to pagan countries. For it is known that a heathen philosopher in Egypt made the astounding declaration at the time, that either nature was dissolving, or nature's God suffering—a philosopher who lived where and at the time when astronomy flourished very much; therefore he knew all the phenomena of the heavens, especially the times and seasons of solar eclipses. Yet he was taken by surprise, and from the consternation he felt within him, he soared above and beyond the common creed of his country. Again, the total darkness of the longest solar eclipse that ever took place since the creation of the world has only been seven minutes and a half, while this in question lasted three hours, that is just four-and-twenty times longer than any eclipse of the sun since the commencement of the Mosaic history. Therefore it is surprising that the ignorance of the objectors was so dense as not to see the fallacy of their position in either of these ways. But though we may be astonished at these things now, with all the light and knowledge we enjoy; yet when the chaos of information they then experienced was thrown into a greater confusion by the mental darkness that prevailed around them, these monstrous aberrations from the truth did not appear so appal-

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ling, very probably, although they unveiled the putrid wickedness of the bosom that could cherish such forbidding ideas. Yet these things, my dear children, ought to make us very grateful to the Father of Lights, who is the giver of every good and perfect gift, for the light of information diffused through every grade of society in our days. Knowledge now shines into the cottage of the peasant, as well as into the princely mansion or the royal palace. And it is exceedingly agreeable to our feelings to know that peace and tranquillity now bear a universal sway, as the silken tie of society and the golden band that keeps it together are become more familiar to us than they were to our forefathers in the NINETEENTH CENTURY. It is very likely that this may be the reason why we have no volcanoes at present burning as then in the bosom of the social world, often heaving up its incrustation as if ready to burst forth and deluge the circumjacent localities with the smoke of discontent and the lava of agitation; the former darkening the atmosphere, and the latter igniting all the surrounding combustibles of corrupt nature. Now, my son, let us hear your wonders of philosophy."

"The wonders of ignorance that you have referred to, my dear father, were rather appalling, and I am very glad that those of philosophy are so agreeable as that the contrast, when I shall adduce

mine, will be no doubt of some service to impress the mind with befitting and salutary thoughts. Now, the first wonder I shall cite is the caterpillar, a well known worm, which sustains itself by the green leaves of various plants, and which in the order of nature is transmuted in due time into a sportive and sometimes speckled butterfly. Philosophy asserts that in this insignificant little creature there are no less than four thousand and forty-one muscles called into exercise in the performance of its various functions. These muscles must be exceedingly minute, before such a number of them could be arranged and concealed in such a diminutive portion of God's mysterious creation. But again, Hook discovered no less than fourteen thousand mirrors placed in different positions in the eyes of a drone, so that when that insect looks upon any object it sees it in fourteen thousand different ways. Also, it is said that to effect the respiration of a carp, it requires thirteen thousand three hundred arteries, vessels, veins, and bones.

"The next wonder I may name is the spider, an insect that must be familiar to all, as it enters unceremoniously into every habitation, and weaves its web in every dwelling, even from the turf hut on the wild mountain, or the humble cottage in the rural district, up to the princely superstructure

in the crowded city, or the splendid palace where royalty lives and revels: lurking in the corners of almost every room, and committing depredations on all the winged tribes that may perchance come within its reach. Now philosophy, by its researches, has ascertained that the body of this little creature consists of four distinct masses, pierced with a multitude of imperceptible apertures, each one permitting a passage of a single thread. All the threads, to the amount of a thousand to each mass, join together when they come out, and make the single thread with which the spider weaves its web; so what we call a spider's thread is nothing less than a four thousand corded one. And when we take into consideration the astounding minuteness of it, well may it be designated one of the wonders of philosophy. Moreover, Lewenhock, a celebrated naturalist, by means of his microscope, observed spiders no bigger than a grain of sand, which spun threads so fine that it required four thousand of those multifarious corded ones to make a thread equal in magnitude to a single human hair. But in connexion with this subject I would just observe, that this insect artificer, after having cunningly laid out its net, sometimes spreading it rather widely, builds a citadel for itself, where it watches with unaccountable patience for its prey. Then

the agility with which it presents itself, as soon as it is apprised of the approach of any unwary wanderer, might surprise some of us, but the secret seems to lie here:—there is an unbroken union retained and carefully preserved between the whole of the work and the shrewd little workman; for after it has spun out of its body a prodigious length of thread, with which it constructs its web, it still holds fast the end of it in itself, so that when the net is touched, and has any thing in it, the vibration instantly conveys intelligence to the sentinel in its watch-tower, which in a moment sets it on the alert, and the consequence is, it pounces on its victim with savage voracity, as one accustomed to the work of carnage—and with fierce barbarity, as one that solely subsists on the cruel morsels of merciless cannibalism.

“Moreover, a distinguished anatomist says, that the wisdom of the Creator is in no part of nature more gloriously seen than in the structure and functions of the human heart. This singular automaton, viewed through the medium of philosophy, becomes almost too wonderful for admiration. This mysterious member has two cavities, called right and left ventricles, each of which may contain from two to three ounces of the vital fluid, and as it contracts four thousand times in the space of one hour, for the purpose of propelling the blood

through our constitution, there passes through it in that time from eight to twelve thousand ounces of this fluid, or from seven hundred to a thousand pounds apothecaries' weight, which would be equal to from fifty-eight to eighty-three gallons, imperial measure. Nay, it is said all our blood passes through this organ twenty-eight times every hour, or once every two minutes and a fraction of time, effecting in that short period a circulation all over our frame, and passing through the arterial and venous canals with incredible velocity, while we continue all the while unconscious of it. Also he that well understands the construction of this wonderful member, cannot less than be very often apprehensive that from the complexity of its mechanism and the delicacy of many of its parts, it would always be liable to derangement, and that it would soon work itself out. Yet the case is otherwise; this indefatigable machine goes on night and day for eighty or a hundred years together, at the rate of a hundred thousand strokes every twenty-four hours, having at every stroke a great resistance to overcome, and continues this action for that length of time without disorder and without weariness. Who would not exclaim, knowing these things, 'O Lord! how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches!'

“Again, the discoveries of philosophy in that amazing field of research we call botany, are no less interesting than the foregoing instances. The beautiful colours of flowers are attributed by scientific men to iron mixing with the substance of most vegetables. The verdant hue of plants arises from the oil they contain, which is produced as follows:—the rays of the sun extracting the oxygen from the outer surface, and leaving the carbon and hydrogen to remain, which are known to be the constituent parts of oil. Dr. Hales asserts that the annual sunflower perspires about seventeen times as fast as the ordinary insensible exudation of the human body, which is four pounds in twenty-four hours. Also the quantity of fluid that evaporates from the leaves of the cornelian cherry in the same space of time is said to be equal to twice the weight of the whole shrub. My last reference shall be that interesting discovery made by Dr. Dick, in connexion with a flower called the carnation, and I shall give it in his own beautiful and fascinating style, as recorded in his ‘Christian Philosopher.’

“ ‘The principal flower in an elegant bouquet was a carnation; the fragrance of this led me to enjoy it frequently and near. The sense of smelling was not the only one affected on these occasions, while that was satiated with the powerful sweet;

the ear was constantly accosted by an extremely soft but agreeable murmuring sound. It was easy to know that some animal within the covert must be the musician to produce it. I instantly disturbed the lower part of the flower, and placing it in a full light, could discover troops of little insects frisking with wild jollity among the little threads that occupied its centre. What a fragrant world for their habitation! What a perfect security from all annoyance, in the dusky husk that surrounded the scene of action! Adopting a microscope to take in at one view the whole base of the flower, I had an opportunity of contemplating what they were about, and this for many days together, without giving them the least disturbance. Thus I could discover their economy, their passions, and their enjoyments. The microscope on this occasion had given what nature seemed to have denied to the objects of contemplation. The base of the flower extended itself under its influence to a vast plain; the slender stems had become trunks of so many cedars; the threads in the middle seemed columns of massy structures supporting at the top their several ornaments; and the narrow spaces between were enlarged into walks, parterres, and terraces. On the polished bottoms of these, brighter than Parian marble, walked in pairs, alone, or in large companies, the

winged inhabitants ! These, from little flies—for such only the naked eye would have shown them—were raised to glorious, glittering animals, stained with living purple and with glossy gold, that would have made all the labours of the loom contemptible in the comparison. I could at leisure, as they walked together, admire their elegant limbs, their velvet shoulders, and their silken wings, their backs vieing with the empyrean in its blue, and their eyes each out-glittering the little planes on a brilliant; above description and too great almost for admiration. Here I could observe them singling out their favourite females, courting them with the music of their buzzing wings, with little songs formed for their little organs; leading them from walk to walk among the perfumed shades, and pointing out to their taste the drop of liquid nectar just bursting from some vein within the living trunk.' This is the carnation discovery. Is it not fully as flowery as hortulan philosophy could admit? And is there not an enchanting power belonging to the description that cannot fail charming every connoisseur in Flora's bloomy beds, where the delicate pencil of nature has drawn its finest strokes, or Nature herself exhibits tints which are far fairer than even Venus ever knew."

Now these and such as these are some of the

plainest discoveries of philosophy, each one of which conduces to reveal the mysteries of nature, and manifest the hidden wonders and deeply concealed resources of creation. Each one tends to exhibit the wisdom of the great Supreme, and magnify, in our estimation, those objects with which we may be familiar, as to admire their conformation, and adore the hand that made them. And, moreover, I may say, if its discoveries are such in those humbler departments, and on those common objects, what may they be when its mighty energies are applied to those sublimer parts of nature which are designated spheres, and kingdoms, and systems, and boundless space, every one of which invites the most strenuous exertion of every inquirer after truth to come and explore ; and he that engages in this work must be a dull scholar truly, if he does not entertain higher and higher thoughts of the eternal and unsearchable Being who is the source of all blessings, and the object of all praise.

Now leaving the cottage scene and the instructive family conversation in an enlightened age—the happiness arising from knowledge generally diffused—human society intellectualized, and exalted to what it ought to be—impiety and unbelief having vanished from the earth—ignorance and misery buried in Tophet—man restored, good, knowing,

and happy. And may we not hope that this will be the joyous result of all the intense interest felt on behalf of Education by the wise philanthropists of our age in and out of the houses of parliament? The generosity manifested; the stir of animation that has been going on for some time past; the wise and practical plans suggested, and the exertions that are being made; day schools established; sabbath schools attended to; the young indoctrinated in all knowledge; all classes of society quaffing the crystal streams of intelligence; and all intellectually living on the fat of the land. Surely these improvements will tend to make man better, to fill the mind with knowledge, our family circles with joy, our nation with tranquillity, our world with peace, Christian communities with brotherly kindness, the earth with the sound of salvation, heaven with redeemed spirits, and God shall have the praise and glory for ever and ever.

And if such importance can be attached to the days wherein it is our privilege to live, what shall be the appellation whereby we shall call them? Shall we designate them the age of Education, or the days of discipline, or the dawn of information, or the daylight of science, or the sunshine of philosophy, or the dynasty of invention, or the reign of liberality, or the morning of moral freedom, or the ushering in of the glorious millennial period of

our world? Be the name given them what it may, sure we are of this, that they are evidently impregnated with overwhelming events, such as will stand forth with the boldest relief in the annals of time, and will always occupy the greatest prominence in the records of futurity.

Yes, verily, to view our days in every possible light, they clearly seem to be the precursors of the universal spread of science, natural, moral, and religious. They seem to be training days for an unprecedented era—an era of scientific maturity and religious light—an era of knowledge that will far surpass mere theory, and an era consentaneous with the vast strides and rapid progress that knowledge in all its ramifications has been making of late years, and still promises to make in days to come. And we would say that if it be really true, that such an era is at all likely to be the sequence of our days, what manner of persons ought we to be in knowledge, in life, and in demeanour! Surely our heads ought to be as replete with intellectual lustre as the luminous atmosphere of the sun is full of light; our lives ought to radiate with moral excellency, somewhat as powerful as the solar orb in its meridian splendour; and our characters ought to glisten with Christian glory, something like the halo that surrounds the giant of day. Now such men would certainly become

our age, and such an age as ours would become such men.

Lastly, shall we urge upon all, the diligent cultivation of useful knowledge, not sparingly, but extensively, not superficially, but deeply solid, and profound. Knowledge in all its ramifications, beginning with the root of the tree, namely, the inspired volume; then follow it to its remotest branches, even those that spread themselves so wide as to cover infinite space, such as astronomy, and so forth; or those that bend their twigs so low as to reach our earth, such as the knowledge of nature; or those that rise so high as to encircle the throne of the universe, such as the lofty knowledge of every thing that is divine, holy, and good, even that knowledge that will cordially concur in the hallowed strain of the royal Psalmist when he said, "How manifold are thy works, O Lord! in wisdom hast thou made them all. The glory of the Lord shall endure for ever; the Lord shall rejoice in his works." "The lips of the wise disperse knowledge."

SECTION VIII.

Christian Knowledge Paramount—A Word to Parents of Children and Patrons of Education—The Problem “Are you not Afraid to Give too much Knowledge to the Poor ?” Solved—The Capaciousness of the Human Mind and the Closing Effusions.

Now we have traversed over a wide field, which has proved far more extensive than we anticipated at first, and to what effect the future alone will testify. In the delivery of the outline of the lecture, we thought it needless to split hairs, and to be over precise in our statements. These are our reasons for not having made a clearer distinction between knowledge and knowledge, or between natural and Christian knowledge. However, in summing up, we would take the liberty of intimating that there is yet one branch of knowledge which is in every sense supreme, and it is that which we acquire in the school of Emmanuel ; the knowledge we learn at the feet of Jesus ; the information we glean from the pages of the Bible, and which is rivetted on the soul by the Divine Spirit. Ah, if there be any difference between a pearl and a pebble, the distinction is too feeble adequately to set this forth. Were we to attempt a comparison between the sun

and a glow-worm, the difficulty would be greater in the case before us, for as high as heaven is above the earth, so is the knowledge of Christ, and him crucified, above all others. "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent."

We cannot conclude our little treatise however, without addressing a few words to two important classes—parents and patrons. We view both of these as occupying, under Divine Providence, very similar positions, only we look upon the first through a natural, and the other through a national medium. The one class of persons have the government of society in its sub-divisions, and the other in its sum total; the one having demands upon them limited to their means, and the other having means adequate to their demands. Hence we would offer a few words of exhortation to each.

Parents—to such we would say, as you love your children, and as you desire their happiness, give them education—and as you would wish to see them living worthy of humanity, and of the enlightened century in which their lines have fallen, by every possible means educate them. Give them sound knowledge to sustain their minds, and vivid, constant, genuine Christian example to reform their lives. Then shall you realize in your happy experience, the fulfilment of that wise

proverb, "The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him. The father and the mother shall be glad, and she that bare him shall rejoice. (Prov. xxiii. 24, 25.) And contrariwise, they that neglect their offspring shall most assuredly find to their great discomfort, that, "A foolish son is a grief to his father, and a bitterness to her that bare him." (Prov. xvii. 25.)

The poorest can hardly find a lawful excuse in these days for criminally neglecting their children, and for letting them grow into maturity uneducated. Because the streamlets of knowledge are at present as bounteous as those yielded by the crystal fountain. The element that becomes human intellect is almost as free as the air we breathe; and the rays that can enlighten the mind are as copious and general as solar beams. In short, the pecuniary demand for the invaluable blessing of education made at our British schools is so moderate as to be merely nominal; and if parents are not able to answer the call, the munificence of our age is such as, in some places, they may even from that be exempted; so as to render the old adage, as it regards education, a perfect truism, "If there is a will, there is a way."

Would that all parents, of every grade and of every creed, adequately valued education, and

knowledge, and cherished withal a due appreciation of religious truths; then should we, ere long, have to witness moral improvement keeping pace with scientific discoveries, and religious light rivalling, if not outvieing solar splendour. Yes, we should see the arrival of that long looked for day called the Millenium—a period that is to be characterised with such a transcendent moral and spiritual illumination as fully to warrant that metaphoric and brilliant prediction that “The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days;” or that which is still more splendid, “The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.”

Next, a word to the patrons of Education—to those who are wealthy in the good things of this world. There will be room enough for the exercise of the utmost charity in connexion with this question, as well as all others; although principalities and powers should lay out their best energies in its favour, kind and Christian liberality will

never lack an expanse for the outflowings of its most bounteous streams. And the exchequer of the church of Christ, both in its material and immaterial aspect, is appointed, and, therefore, should be ever open for the good of man. The wealthy are God's stewards over his earthly treasury; and while it is written, "The silver is mine and the gold is mine, saith the Lord of Hosts," such are ever to remember that the treasury is not theirs, but that they are only stewards. Besides, the Lord of the treasury has left full direction how to lay out and distribute its contents. And this point also ought to be kept very prominently in memory—that the poor are always God's favourites. He speaks, in his word, with peculiar emphasis, of the destitute and needy. Therefore, if the rich wish to insure and enhance their family weal and their personal happiness, let the poor have their share out of their superabundance and superfluities, allowing the great natural law, mutual dependence, to have its utmost sway over the kindest sympathies of the heart.

O ye mighty of the earth! ye princes of the nation! there is a cord that intimately binds you, even you, to the poor of the land; we refer to the silken and tender cord of sympathy. Which nature, or rather, the Author of nature, has instituted;

and therefore it must be heeded—it must be preserved. It is a crime of a dark hue to snap it asunder. Those that have attempted the deed have not been of the happiest kind; nay, they have been the most miserable, suspicious, and wretched. But cherishing it will add a sweetness to your honey; gaiety to your liveliest hours; safety to your mansions; and force to your strongest power. Cherishing it will multiply your influence over your species; will encircle you with the sympathies of others; will enthrone you in the good wishes of your neighbours; and add dignity and lustre to your rank and station in society. Yes, by cherishing it you will be listening to the dictates of nature; you will be obeying the voice of God; you will be living more in unison with the designs of heaven; and you will discharge, at least, a unit out of the mighty sum of obligations you owe to providence and to God. Hence we would say, O ye rich among the people! let sympathy towards others be imbedded in the depth of your hearts—entwined around your tenderest feelings—and reign over all your movements in life.

By your permission we would yield here the rein, for a moment, to the force of argument, and say, as we have made some allusions to the incomparable value of knowledge, Will you show the

high estimate you have formed of it, by laying out a due proportion of your property to facilitate and forward the wide diffusion of it? Will you give an impetus to the progress of Education, and hasten to rescue from misery and exalt to happiness the indigent and the ignorant? The wants of the world and of the poor constitute our plea, coupled with the value of knowledge and the evil of ignorance. The children of the peasant and of the poor need instruction. They are the eleemosynaries of your bounty—your almsmen—your dependents. To supply their intellectual wants forms a considerable part of the tribute which high heaven levies on your wealth. Will you discharge or resist the payment? If you refuse the demand, then let conscience do her duty; and if this vicegerent of heaven be not attended to now, it will speak by and bye with the voice of thunder, and appeal to your keenest sensibilities with her lightning flash. This deputy of the Most High will bring every item to the light, and surely will convict the guilty in the crime of high treason and of disloyalty to the King of kings. But, ah! if you will readily bow to the behest of the Eternal, and willingly pay the great Monarch of the universe his easy demands; then listen for your joy to the music of consolation. “Blessed is he that considereth the poor: the Lord will

deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him into the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." (Psalm xli. 1—3.) Again: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in draught, and make fat thy bones: and thou shalt be like a

watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in." (Is. lviii. 6—12.)

- Now, we may add to this music a note from the New Testament, as a short chorus: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward."
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To proceed. Any one might be justified in supposing that he hears a whisper among the crowd, inquiring to this effect, And are you not afraid to give too much knowledge to the poor? Our answer is in the negative. For there is no need of fearing to give them too much of the right kind. Furnish a nation with genuine and useful knowledge, well seasoned with Christianity, and we may rest assured on this, that every attention shall be paid to the rules and boundaries of justice. There are many persons, who have falsely conceived very erroneous opinions of humanity. They consider our nature more capable of degradation than of dignity—of ignorance than of knowledge. And they seem more afraid of it polished than rude. This is certainly rather a

censure on the noblest work of God, and an arrant reflection on the Divine wisdom. But man is not formidable, except in his untutored condition. Nor is he to be dreaded but in a savage state; cultivated, he is as mild as the morning sun, and as tractable as the dawn in the East.

But let us take another glance at this overwhelming paradox—afraid to give too much knowledge to the poor. Why afraid to give a man too great a deliverance from drowning? or to rise a person too much out of misery and allow him to enjoy too much of the green and sunny fields of information. Surely this is a formidable little question, yet some intelligent and seemingly kind hearted people will placidly ask it: “And are you not afraid,” say they “to give too much knowledge to the poor?” What, too much knowledge to a mind constituted for the enjoyment of that sacred element created for that dignity, and that craves for more and more of it? Why, is there too much water in ocean? or would it be better to leave the deep caverns of the sea empty, hollow, and rugged, rather than fill them up to the brim as nature does? or we may multiply our antiphrases still, and ask:—Did you ever hear of an angel having too much dignity, or a heavenly luminary too much light, or a living man too much health? When you meet with such anomalies satisfactorily sub-

stantiated, then you may cherish the idea that a human being might have too much mental aliment, or too much intellectual glory ; but until then, you may retort the negative on the inquirer, and say, nay ; but give to man knowledge as expansive as the celestial canopy, well tinctured with Christian principles, then he will live in profound amity and peace, and love his neighbour as himself ; but sink him into squalid indigence, and let him be imbruted with gloomy ignorance, then his passions will rave without restriction, like those of a demon, and his fury will burn to the lowest pit. Hence give man knowledge, and deliver him from the malign influence of savage life, and you will instantly place him in his right position, and invest him in his native dignity.

Truly a philanthropist is filled with painful solicitude to impart education and knowledge to man, when he considers the capaciousness of the human mind ; and this very attribute it possesses, singularly developes its superiority over all the other parts of creation. Our intellect is capable of all knowledge, whether Divine or human, real or speculative, celestial or terrestrial ; whether it refer to things near, or things remote, past, present, or to come, home or foreign, natural or revealed ; or whether it respect creation or providence, Mosaic truths or Christian, theoretic or personal, mental or

animal nature, the feathery or finny tribes, sublime schemes or useful discoveries,—nay, whether acquired by oral admonition or ocular demonstration, by hearing, reading, or observation—all, all are congenial to it, and all come within its comprehension. It can reason,—as a judicious writer says,—deliberate, and carry on a chain of argumentation with clearness and close connexion concerning all things. It is fully susceptible of consecutive deductions, and of abstract notions of mathematical conceptions, and of all kinds and degrees of knowledge : its powers are so great, that when well disciplined, man can explore by it the expanse of heaven, and span immensity of space—he can measure every inch, and weigh every ounce of earth that composes our globe—he can fathom our capacious seas, and discover there the diverse inhabitants of the watery world—he can pierce the surface of our encrusted earth, and do the same with layer after layer, until he come even to the primary rocks themselves ; and examining specimen after specimen of fossil remains, he gradually becomes a confirmed geologist, believing in the almost eternity of matter. Yes, he can virtually travel to the source of our natural light, and continue a tour thence through our solar system, from sun to planet, and from planet to satellite ; computing their distances, ascertaining



their magnitudes, and describing their various revolutions. Then he can pass the boundaries of ours and enter into other systems, and so pursue his career onwards and onwards into boundless immensity, ascending from region to region, from world to world, and from the creature, until he reach the throne of the Ineffable himself; and then, with ravished intellect and seraphic eyes, gaze on the inaccessible luminary of the third heaven, until he be delighted, overpowered, and entranced with the dazzling splendour of his unspeakable perfections.

In conclusion, let all, with unremitting importunity, implore the powers that possess universal dominion, to vouchsafe prosperity to the intellectual commerce of England, as well as her other commercial engagements—to grant success to the business of every exchange, where golden thoughts are in demand, as well as our bank specie for circulation, and deign to smile on every agency that tends to the augmentation of salutary knowledge—to the circulation of wholesome information—to the extension of mental improvement—and to the diffusion of truth, whether religious, moral, or scientific—yes, let all hail the day when knowledge of every kind shall freely flow as tributary streams, to meet eventually in the channel of practical usefulness and appear expansive as the

ocean, with the breath of celestial approbation breathing over its swelling tide; conveying on its balmy wings intellectual health, wealth, and vigour, to the millions upon millions that inhale on its shores the sweet breezes that waft across its healthful bosom; diffusing pure and permanent happiness all around, not only along its immediate coast, but into the most inland territories of our globe, wherever a tribe of the human family can be found, or a mind capable of enjoying its animating and pleasure inspiring influence.

What an advantage to our world shall that age be, when the purest knowledge shall universally spread, and overflow every grade of society as a general tide, or when it shall become as diffusive through the whole of our race as that most subtile of all fluids found in nature—namely, electricity; which, by the bye, is sometimes by certain concentrating forces gathered together into disproportionate quantities as to threaten danger, and as occasionally to inflict extensive and irreparable injury on the immediate vicinity. But when equally disseminated, it proves salutary to the universal system. Yes, such a glorious period would be advantageous indeed—when this knowledge in the religious and intellectual world shall resemble the element of light in a cloudless atmosphere; which is penetrative, diffusive, and dispelling every

particle of darkness : dispersing life, vigour, and joy all around, and exposing to the eye of the traveller every pool in his way, every pit in his road, and every peril that might obstruct his steps. Hence, in closing, we would ask, Who would not countenance Education, and hail all media for the dissemination of every useful knowledge? Who would not lend all the influence he possesses to spread general information? And who would not warmly welcome the prosperity of every institution which has for its foundation the acquisition, and for its design the diffusion of true knowledge, whether religious or scientific; knowing that the wise man says, "My son, eat thou honey, because it is good, and the honey-comb which is sweet to thy taste; so shall the knowledge of wisdom be unto thy soul when thou hast found it; then there shall be a reward, and thy expectation shall not be cut off." "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous." Also, "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her



left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." "The lips of the wise disperse knowledge. But wisdom is too high for a fool; he openeth not his mouth in the gate." I leave these remarks with you, and commend them to the blessing of the Most High, through Jesus Christ our Lord. Amen, and Amen.



THE ENGLISH COTTAGE.

- HIGH on a hill a rustic cottage stood,
Securely sheltered by a verdant wood :
A gentle stream did through the valley wind,
A cow, a horse, and here and there a hind,
5 Browsed on its banks, where modest violets
bloom,
Whose sweets exhaling shed a rich perfume :
Thus far I wandered on one summer's day,
To view calm nature in her best array,
Till faint and tired I sought some cool retreat,
10 Where little songsters oft their lays repeat ;
Then gazed around, in hopes some smiling
lass,
In this lone spot with milking pail would pass ;
But not an object, or a distant sound,
Broke on the silence of the lonely ground.
15 Some bells at length, proclaimed a village nigh
And now and then a peasant passed me by :
But soon I saw one of superior cast,
Of whom I sought, politely, as he passed,
If aught he knew where I could then obtain
20 A draught of milk which I had sought in vain.
He touched his hat, then pointed to the wood
Where, as I saw, a rustic cottage stood.
"There" he replied "your wants will find relief,
If you so far will go, and, to be brief,

- 25 My wife at home you'll find within the cot,
 Who is the sharer of my humble lot,
 She will prepare the frugal draught you ask ;
 To serve mankind is her peculiar task.
 I would return, but lo ! I must be gone,
- 30 For I am late, the chiming bells have done."
 With much respect he bade me then adieu,
 And soon I reached the happy hill in view ;
 A barking dog I now distinctly heard,
 And soon the mistress at the gate appear'd.
- 35 I first apologized for being so bold,
 And then the purport of my visit told :
 " Walk in and rest," the gentle stranger said.
 With milk and fruit the table then she spread.
 A woman kind, and well-informed was she,
- 40 As all the female sex should strive to be,
 Intelligent, domestic, good, and kind ;
 To all her faults severe, to others blind,
 With other virtues cent'ring in her life :
 The tender mother, and the faithful wife.
- 45 No swelling robes, no tawdry sanded feet,—
 Modest her person, and apparel neat,—
 No gaudy tapestry, no dainty fare,
 Simplicity alone and humble cheer
 • Adorn their cot and all their wants supply.
- 50 Far from the world and hid from public eye,
 Ye happy inmates, blest supremely so.
 Content and peace, your joys few mortals
 know,
 Else why such hungry craving for a name :
 That ever boundless thirst for wealth and
 fame.
- 55 Disgraceful thought, well may the cheek grow
 warm,
 The conscious heart more loudly throb alarm,
 Since men for these will flatter, fawn, contend,

- And proudly boast the honours they commend.
Misguided beings! all these pursuits, believe,
60 Are naught but blazing meteors to deceive.
Grasp not such empty fleeting dazzling toys,
But claim the nobler, more substantial joys,
Seek for communion with the highest heaven,
To you shall then perennial bliss be given.
- 65 As thus I mus'd my chain of thought was
broke,
For some low voice, in pitying accents, spoke,
Close by my side a little urchin stood,
With tears exclaiming, "Yes, I will be good."
What have you done, said I, whom have you
grieved?
- 70 "My mother, ma'am, because I would not read."
This said, she came, no pleading could atone,
Chastised he was for disobedience shown.
"Alas!" she cried, "if evils I detect,
Though painful, 'tis my duty to correct:
- 75 For, mark, how soon does youth to manhood
reach,
How then demand respect, if none I teach?
To chide him thus gives me the greatest pain,
Yet still I must, should he offend again;
Now cease," she cried, "and wipe your tears
away,
- 80 And when I next command, do you obey."
On bended knees, "I will, I will," he cried,
I'll read my book, and learn my task beside.
She caught him then to her maternal breast,
And happy there he sighed himself to rest.
- 85 Ye mothers fond, whose judgment may be weak,
Attend to this—your offspring's welfare seek;
Spare not the rod, but watch the buds of youth,
And urge them on to duty and to truth.
The door now op'd, the cottager was there,

- 90 Returned from church his happy meal to
share,
Peace and content around his features play'd,
Religion, too, his lofty mind displayed,
Dear home to him by various ties endeared,
Sweeten'd his labour, and his pastime cheer'd.
- 95 Quickly I rose to greet this generous friend,
With each kind wish my gratitude to blend.
I then addressed him on his happy lot,
Spoke of his wife, his boy, and rural cot.
Remarked what numerous comforts he pos-
sessed,
- 100 Asked if he felt and saw himself so blessed ;
Thus, as I spoke, a tear bedewed his eye,
Softly it fell, and with it this reply,
“ Words can't express the heart's unbounded
zeal,
Nor yet convey the gratitude I feel
- 105 To Him who thus has blessed me day by day,
And with his favour crowns me every way;
Sufficeth it, my thoughts to God are known,
Who doubly blesses those who are his own,
And, as in temporal things we do abound,
- 110 May we in grace as prosperous be found.
No other wealth I covet nor require,
But this my soul does miserly desire ;
Stranger, excuse the fervour of my speech,
For 'tis not well that I to you should preach,
- 115 But where the treasure is the heart will be,
And, as the subject's good, pray pardon me.”
Dear honour'd Christian, humble, pious friend,
May God his sovereign grace to you extend,
All you desire may you e'en now possess,
- 120 Eternal riches are true happiness,
Possessed of these we may the world defy,
Though every earthly good and comfort fly,

- Wife, children, relatives, and friends are dear,
But these are transient, these may disappear.
- 125 This is not theory, its power I feel,
For I have past this painful, sharp ordeal.
Some time ago I lost an only child,
Who had for three years long my cares be-
guiled ;
- 'Twas not a common gift, but one most rare,
130 Lovely in mind, as he was outward fair :
And, though but three years old, could read
and spell,
And lisp'ing talk on heavenly subjects well ;
Not parrot-like, but from the heart it came,
As all who knew him will confirm the same.
- 135 But this my Lord was pleased to take away,
That he may now his greater power display,
And make me prove his all-sufficient grace,
When I no star, nor ray of light could trace ;
But praised be my Father's holy name,
- 140 Who always has been faithful and the same,
That was a conflict which I can't explain,
And may you ne'er be called to bear that pain,
But as you live in close commune with God,
You need not fear to meet his chast'ning rod.
- 145 Prepared may you and even yours remain
For all that God appoints, or shall ordain,
Grateful and humble may you always prove,
For the sweet pledge of everlasting love,
And may the spirit all that peace impart,
- 150 You so much covet and desire at heart.
In Christ may all your household live and die,
And quit this world without a wish or sigh.
Farewell, in glory may we meet again,
And may the Lord be with you all. Amen.

CELATA.

THE WELCH COTTAGE.

VIEWING one day a little rising spot,
Where stands a rural, neat, and humble cot,
I oft desired, so went at length to see
The manners of the poor Welch peasantry,
When first I entered in, there cheerful sat
A smiling infant and a playful cat ;
A ball of yarn entangled them around,
A half-knit stocking lay upon the ground ;
About the walls some baby pictures were
By pins suspended with the nicest care ;
Some carols also pasted up to view,
Some Welch, some English—and some old, some
new ;

Above me, hanging from a smoky beam,
Some rusty bacon, and roof beef were seen :
With pottage herbs, in bags and bundles tied,
Dried salmon, too, and various things beside.
Upon a shelf were several trenchers spread,
And just above two loaves of barley bread ;
A spinning-wheel was by the window here,
And there some wooden shoes suspended were ;
From wall to wall a line went all across,
Serving the purpose of a wooden horse,
Where hung the kerchief, checker'd shirt, and
hose,
Against the sabbath, as we may suppose.

Behind the door a broken table stood,
And on the ground a fire of turf and wood—
A pot of porridge o'er its centre hung,
And on a skewer were several herrings strung :
Some wooden bowls and spoons on one side were,
Prepared for supper, laid upon a chair ;
Whilst on a stool one Holy Bible lay,
Beside it kneeling did two peasants pray.
Struck with delight, astonishment, and joy,
I, when they rose, took up their darling boy,
Kiss'd the sweet babe, whose parents I revere,
Then placed him gently in his little chair,
To turn aside to contemplate the scene,
Yet scarce could credit what mine eyes had seen.
Delightful sight in such a humble sphere
All that is heavenly, all that's good was there.
Enough they had, for they were blessed with grace,
And sweet contentment shone in every face,
Oh, how inferior all that wealth can give.
True comfort only with the righteous live,
Then teach me, Lord, to love the pious here,
To walk by faith and tread my path with fear.

CELATA.

TO CELATUS.

On thee may heaven its choicest blessing shower,
 With every good may thee thy Lord empower,
 Each wish fulfilled, if God does so decree,
 Nor may thy fondest hope be dash'd from thee.

One name inscribed upon this heart is there,
 Which real love compels me to revere,
 Each day's remembrance will thy worth proclaim,
 Nor shall the snow of time efface thy name.

BY CELATA.

Moments fly in quick succession
 And in silence pass away,
 Rolling on without impression,
 Yet we disregard each day.

All our thoughts we give to pleasure,
 Nothing else we think sincere ;
 Nor is time with us a treasure,
 Earthly joys seem far more dear.

Oh ! how vain are such illusions,
 When each prospect ends in death :
 Earthly pleasures are delusions,
 Not less fleeting than our breath.





